

1770
A
DIALOGUE

BETWEEN A

Curate
CURAT

AND A

COUNTRY-MAN,

CONCERNING THE

ENGLISH-SERVICE,

OR

COMMON-PRAYER-BOOK

OF

ENGLAND.



EDINBURGH,

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176

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1794



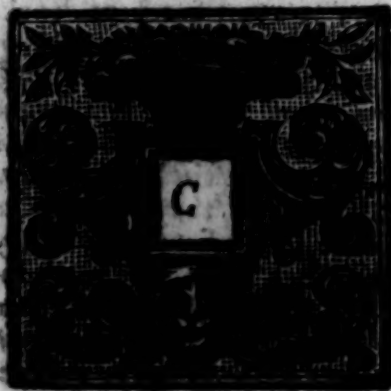
A

DIALOGUE

BETWEEN

A CURAT and a COUNTRY-
MAN.

Sæpe etiam est Olitor verba opportuna locutus.



Curat, Good-morrow Gossip, I see there's a Shower likely to overtake me, and I must beg the Shelter of your House, till't be over. *Country-man*, Sir, You're heartily welcome to my House, and so much the more, that I've been longing for an Hours Converse with you. *Cur.* With me! Pray what's the Matter? If my Converse can do you any good, you may command it a Couple of Hours if you please.

A 2

please. *Countr.* We are amus'd, Sir, with a great deal of odd News: For they talk that we are to have the *English Service*, as they call it, or the *Book of Common-Prayer*, set up among us, and that we are to get the *Bishops* back again, and that the *Pretender*, whom your Folks call *King*, is to be brought over. *Cur.* And what of all that Friend? I wish never worse News come to the Country: I'm only afraid they prove not true; But if they should, I hope you have no Scruples, but that you might comply with them all. *Countr.* Scruples! Yes indeed I have, and these very considerable ones about every one of them; And therefore have long'd so much to converse with you for the clearing of them, in case any such Thing should happen. *Cur.* I'm glad to find you in such a tractable Humour, and therefore shall willingly bestow some Pains on you, as to each of these Subjects.

Countr. You oblige me, Sir.

Cur. You express'd your self, in the first Place, as afraid of the *English Service*; did you ever see it perform'd?

Countr. Never, Sir. *Cur.* That's your Fault, for you wou'd have found it a more decent and reasonable kind of Service than what is in the Kirks, as the Times now go. However you may have the Occasion of it To-morrow, not far off, you know where——

Countr. If you clear my Scruples to Night, you shall be sure to see me there To-morrow, if GOD spare Life and Health. *Cur.* That will be no hard Task, I hope; But did you ever see or read the *Book*? *Countr.* Yes, Sir, I have read

* *Pedlar.* it most carefully; for some while ago a * *Pack-man*, as he pass'd by, left a Parcel of Books with me, and among others several Copies of the *Book of Common-Prayer*, some Old, some New; and ever since I've been poring out my Eyes on them, when I cou'd get Leisure. *Cur.* Well, and what think you of that *Book*?

Your Ministers, I warrant, will tell you, 'tis *Half Popery*.

Countr. The very Truth is, Sir, when they chance to speak of it, they don't seem to like it very well, but they seldom speak of it at all, except when such as you invade their Parishes, and set up the *English Service* at their Elbow; But what if they shou'd charge it with *Popery*? Greater Men than they, and better Friends to you have done it before them. *Cur.* Who were these? *Countr.*

King Edward the VI. in his Letter to the *Devonshire Rebels*

bels demanding the Service of the *Mass* to be set up again, (a) tells them; *As for the Service in the English Tongue it hath manifest Reasons for it, and yet perchance seemeth to you a New Service, and yet indeed is none other than the Old, the self same Words in English which were in Latin, Saving a few Things taken out, that it had been a Shame to have heard them in English.* (b) And in Queen Elizabeth's Reign, Pope Pius the Fourth sent over and offered, that if she wou'd join herself to the *See of Rome*, he wou'd confirm the *English Service*. A pretty fair Presumption, that it was not much unlike his own at Home. And I have heard it talk'd of King James the VI. that he shou'd have said, *That the English Service was but an ill mumb'l'd Mass*; so you see the Charge of *Poper*y against the *Service Book* is confirm'd by the Mouth of Three Witnesses, the most famous in the World. *Cur.* And yet Friend, I must tell you, (c) that these that Compil'd the *Service Book* were Martyrs for the Protestant Religion, having been burn'd alive in the Days of Queen Mary. *Countr.* Sir, I know that very well. But, which is my first *Objection* against it.

L. I know likewise that it is worse now, that is, more favourable to *Poper*y, than they left it. *Cur.* Worse! do you say, *Fy Man*, 'tis a great Deal better; for it has been mended (d) three or four Times since. *Countr.* I know it has, Sir, but I think it has been like the *Tinker's mending*, who are sure, when they mend one Hole, to make another. *Cur.* 'Tis but your Prejudice makes you speak so, you will not find any such Thing. *Countr.* Seeing makes Believing, Sir, in all the World, but among the *Papists*. Will you trust your own Eyes? *Cur.* I will. *Countr.* Behold then, here is the *Common Prayer Book* as it was left by these Martyrs, read that Petition in the *Litany*. Curate reads, *From the Tyranny of the Bishop of Rome, and all his detestable Enormities, Good Lord deliver us.* *Countr.* That's a very good Petition, is it not? *Cur.* Yes, and you may see by that, how far the *Service Book* is against *Poper*y. *Countr.* Hold, Sir, Have you a *Service Book* in

(a) Hollinshead's *Hist.* Vol. 3. Page 1005. (b) Burnet's *History Reform.* abridg. Vol. Page 330. (c) Dr. Gauden's *Liturgical Considerations*, Page 3. (d) See Burnet's *Hist. Reform.* 1mo, Eliz. Conference at Hampton Court, 1603. Conference at the Savoy, 1661.

in your Pocket? *Cur.* Yes. *Countr.* One of the mended ones, and such as are now us'd? *Cur.* Yes. *Countr.* Pray, take it out, and look if ye find that Petition in it. *Cur.*—
 Hub, I find the Place where it should be, the Words before, and the Words after, but I don't find itself. *Countr.* No, Sir, you need not weary your self in the Search of it; it was struck out above (e) a hundred Years ago, and has never yet got the Way in again. *Cur.* I find you have been Fishing for Faults, pray wave that, and go on to another Head.

Countr. Don't you believe, Sir, that the Bible is the best Book in the World? *Cur.* I do. *Countr.* Do you think any Part of it is useless, and not worth the Reading? *Cur.* GOD forbid, I know 'tis all profitable for Doctrine, Instruction, and Correction, &c. *Countr.* Why then does the Service Book (which has laid down a Method for reading thro' the Scriptures once a Year) (f) yet appoint a great Deal of the Old Testament, and some of the New, to be left unread? Is it for Want of Time, or that there are not Days enough in the Year? *Cur.* No, that is not the Reason (g), you will find it set down in the Service Book in King James VI. his Time, in these Words, *Certain Books and Chapters which be least edifying, and might be best spared, are therefore left unread.* *Countr.* Then it appoints some other Chapters of the Old Testament, which are more edifying, to be read over twice a Year, in Room of these that are less edifying. *Cur.* No indeed. *Countr.* Pray, what then? It appoints the Apocrypha to be read. *Countr.* Then it seems the Apocrypha is more edifying, and may be less spared than Canonical Scripture. If this be not a just Exception against the Service Book, let the World judge. I know what Respect it puts upon the Apocrypha; for (besides other Times) (h) from the 27th of September, till the 23d of November, it appoints the Apocrypha to be still read, and that for the first Lesson, both at Morning and Evening Prayer, except on a holy Day or two. This would make Room for above a hundred Chapters of the Canonical Scripture, which are now omitted, and yet I dare say they would be as edifying as the Apocrypha, and something more suitable to the Service of God. *Cur.*
 Nay,

(e) See Liturg. 1603. (f) See the Kalendar of the Service Book. (g) See the Order for reading the Scripture, Sect. 1ma. (h) See the Kalendar of the Service Book.

Nay, but Gossip, you do not consider, the *Apocrypha* is very ancient. *Count.* It is so, but, pray, Sir, was it written from the immediate Inspiration of GOD? *Cur.* I dare not say that. *Count.* Then, Sir, were it as ancient as the Hills, it ought never to be equalled to the Holy Scriptures, much less preferred to them, by justling them out. *Cur.* (i) But, Friend, the *Apocrypha* has some excellent History relating to the Church in these Times, and contains many excellent moral Precepts. *Count.* Right, Sir, but in the mean Time I must tell you, some of the History is ridiculous, and some of the Precepts are wicked. *Cur.* O, I know what you would be at now, you mean the Story of Tobias and his Dog, and the Lying Angel, Tob. v. But the *Service Book* does not allow that Chapter to be read. *Count.* No, Sir, I mean those Places of the *Apocrypha*, which it does allow to be read. It does not allow the fifth Chapter of *Tobit* to be read, as you say; but, pray, what better is the Sixth? *Cur.* Why, what Exceptions have you at that? *Count.* Is it not fine Entertainment for an Auditory that is come together to worship GOD, to tell them a Story, how a Fish so great, that Tobias was in Danger to be devoured by it, was yet roasted and eaten by the Angel and him (Angels and young Men you know have good Stomachs) and then a Charm made of the Heart, Gall and Liver of it for conjuring down the Devil. I cannot think, Sir, but one might read the Book of Sports to the People with as much Edification; and yet the *Service Book* appoints that Chapter to be read upon the 30th of September yearly at Evening Prayer. *Cur.* That's but one Place Gossip, you complain of. *Count.* True, Sir, but not the only Place. What do you think of the Story of Bell and the Dragon, which the *Service Book* (1) appoints to be read upon the 23d of November yearly, can there any Thing smell ranker of the Legend? Can you ingenuously say but it is fitter for the Stage than the Reader's Desk? I have read a Romance or two in my Time, but that Passage I think surpasses them. *Cur.* Wave, I pray, the *Apocryphal* History; but what can you say against the Morality of its Precepts?

Count. Do you, Sir, think it lawful to give Alms to the Ungodly? *Cur.* Yes, by all Means, for we ought to

(i) See *Grand Debate*. (1) See the *Kalendar* for September. (1) See the *Kalendar* for November.

imitate our Heavenly Father, who is kind even to the bad and to the unthankful. *Countr.* Yet the 12th Chap. of *Ecclesi.* which the *Service Book* (m) appoints to be read October 30th yearly, has this sweet Lesson ver. 5th, Give not to the Ungodly, hold back thy Bread, and give it not unto him. *Cur.* I find it is true what is said of you Presbyterians, that you are a Censorious Kind of People, who carp at every Thing. *Countr.* No, Sir, if I had a mind to carp, I could tell you that the *Apocrypha* has several Expressions, that are disobliging to People of very good Fashion. *Cur.* What; pray? *Countr.* The 30th, Chap. of *Ecclesi.* which is (n) appointed to be read November 12th yearly, tho' in the Beginning it honours the Physician and represents him as a Man of Piety, who will pray for his Patient, yet ver. 15th, it represents him as one of the Plagues of God in that bitter Curse, *He that sinneth before his Maker, let him fall into the Hand of the Physician.* *Cur.* There is no great matter, Gossip, in disobliging the Doctors, for they seldom come to Church to hear what is either read or preached. Have you any Latin? *Countr.* Yes, a little, Sir, I learned my second Part of Grammar. *Cur.* Then I warrant you have heard that *Religio Medici* is a satyrical Jest. *Countr.* You mean that it signifies *Atheism* in Scots. *Cur.* The very same, Nay, but I think, Sir, the Gentlemen of the Faculty were not to be angered: For they can do one an ill Turn as soon as a good. And that ver. might have been as well omitted as the Satyr against Woman, *Ecclesi.* (o) 25th. *Cur.* No Gossip, there was not equal Reason: For *England* is the Paradise of Women, and no Body in that Country disobliges them. *Countr.* Well then, let it pass, but I would fain know how you can justify the omitting so great a Part of the Scripture? So that tho' a Man were in the Churches of *England* a Thousand Years, yet there are several whole Books of it, and many particular Chapters that he shall be sure never to hear, no more than if they were not Scripture.

Cur. Gossip, if ye would be satisfied in good earnest about that, I must tell you plainly, that these Books and Chapters of the Scripture, which the *Service Book* appoints

(m) See the Kalendar for October. (n) See the Kalendar for November. (o) See the Note at the End of the Kalendar for the Month of November.

not to be read, will not be found so very necessary, but that they may be spared without any great Loss. *Countr.* Really, Sir, I am sorry to hear a Man of your Coat speak so. *Cur.* Nay, be not angry Gossip, try the Places, and you will find it. *Countr.* Content Sir, we shall take a Swatch of them.

In the first Place you know, (p) by the *Service Book*, the first seventeen Chapters of *Leviticus* are omitted.

Cur. And what great Loss is there by that Omission? They treat only of the Ceremonies and Sacrifices under the Law. *Countr.* Why truly, Sir, I must tell you, *1^{mo}*, That these that are so fond of Ceremonies of their own devising, at least of humane Invention, might have been so discreet as to allow God's Ceremonies a hearing. *2^{do}*, The Knowledge of the Sacrifices under the Law is necessary for understanding the great Sacrifice under the Gospel. And, *3^{tio}*, I hardly believe that the Epistle to the Hebrews can be well understood without the Knowledge of these Chapters.

Again, the *Service Book* does not allow one Word of (q) either of the two Books of *Chronicles* to be read. *Cur.* There is no great Loss there, for a great Part of the first Book of *Chronicles* consists of Genealogies, and the History of both is to be found in the Books of the Kings. *Countr.* Do you think, Sir, but the Genealogies of these by whom the Church was continued, and from whom Christ sprung are not worth the hearing. The *Service Book* shews such Respect to the Names and Memories of many Saints, whom not one of a hundred knows any thing of, such as St. Dunstan and St. Denys, St. Margaret and St. Magdalen, St. Giles and St. George, &c. as to put them in the *Kalendar*, but it has shown so little Respect to the Genealogy of Christ, as that it has expressly (r) forbid it to be read either in *Matthew* or *Luke*. Besides, there are some whole Histories, and particular Circumstances almost in every History, and these too very Edifying; for Instance (s) *Jehosaphat's* famous Fast recorded in the *Chronicles*, which are not to be found in the Books of the Kings.

B

Third-

(p) See the *Kalendar* for February. (q) See the *Kalendar* for May. (r) See the Order for reading the Scriptures in the *Service Book*, Anno 1614. (s) 2 *Chron.* Chap. 20.

Thirdly, (t) The whole Book of the *Canticles* is omitted. *Cur.* You know young Persons and Lascivious Wits are apt to put an ill Sense upon that Book, and therefore the *Jewish Church* did not allow it to be read by any under thirty Years of Age. *Countr.* But is that a good Reason, Sir, why it should never be read? If it was never to be read, no Reason can be assigned why the *Spirit* of God should have dictated it; and I know no such great Cause of any Bodies putting an ill Construction upon that Book as is the Churches not reading it. But that I may not insist too long.

The *Service Book* appoints (u) the whole Book of the *Revelation* to be omitted except a Chapter or two. *Cur.* Do not you know that there is good Reason for that. It is so obscure that even the most learned Men dispute about the Sense of it. *Countr.* That's very strange, that there should be Reason for not reading of a Book, whereof God Himself hath said, *Rev. i. ver. 3. Blessed is he that readeth, and they that bear the Words of this Prophecy.* It is obscure, I confess, in several Places, yet not so obscure but that it clearly points out the *Pope of Rome* to be *Antichrist* in these Chapters that are omitted, and possibly that may be the Reason of the Omission: For these that will not pray against *Antichrist*, why should they read against him? This I am sure of, (x) that the Church of *Rome* does not read the same, neither *Leviticus*, *Chronicles*, nor *Canticles*; and she was but a base Pattern for the *Service Book* to follow. *Cur.* I see nothing will convince you, pray pass to another Subject.

Countr. I shall instantly have done with it when you have answered me one Question. *Cur.* Say on.

Countr. What Sort of *Psalms* are those that are in the *Service Book*, which it appoints to be read through once a Month? *Cur.* What Sort, do ye ask? They are the *Psalms* of *David*, the very same you have in your Bible. *Countr.* I do not believe that, Sir, read the last Clause of the 28th ver. of the cv. *Psalms*, in your *Service Book*. *Curat* reads, *And they were not obedient to his Word.* *Countr.* Now, Sir, the *Psalms* in my Bible have the clean contrary, *And they rebelled not against his Word.* That's the Fault of

(t) See the Kalendar for June and July. (u) See the Order for reading the Scriptures, Rubr. 2. (x) See the Roman Breviary.

of the old Translation, and I hope it will be mended in Time. *Countr.* I doubt that, Sir, for the *Bishops* expressly (y) refused to mend it in the Year 1660. And yet it is strange that they should choole to have the *Psalms* of their *Bibles* and the *Psalms* of the *Service Book* contradicting one another. But least I weary you, I proceed.

III. Sir, do you think *vain Repetitions* in Prayer a decent or reasonable Service? *Cur.* By no Means, our Saviour has expressly forbidden them, *Matth. vi. ver. 7.*

Countr. Pray, what do you mean by *vain Repetitions*?

Cur. *Vain Repetitions* are, When People extend their Prayers by (?) repeating over again the same Thing, as if they thought they should be heard for their much speaking. *Countr.* Can you give me an Instance of them?

Cur. Yes, such are the *Papish Repetitions*, (a) *Jesu, Jesu, Jesu, have pity upon us.* Again, *Jesu, Jesu, help us, &c.* And such, as (b) they are represented by some, were the Prayers of *Baal's Priests*, 1 *Kings 18.* When they cry'd from Morning till Noon, *O Baal bear us, bear us O Baal.*

Countr. The Instances are good. Now Sir, a Question or two by the Way of Application. You are to read the *Litany* To-morrow with the rest of the Common Prayer:

For the *Service Book* (c) appoints the *Litany* to be read every *Sunday, Wednesday* and *Friday.* *Cur.* 'Tis true. *Countr.*

Are there not Abundance of *vain Repetitions* there. *Cur.* What are they?

Countr. *Have Mercy upon us miserable Sinners*, four Times over in the Beginning of it; then, *Good LORD deliver us*, eight Times over. Then, *We beseech thee to hear us Good LORD*, two and twenty Times over. And lastly, The Priest says first, and the People after, *O Christ bear us, LORD have Mercy upon us, Christ have Mercy upon us, LORD have Mercy upon us.* If these be not *vain Repetitions*, I know not what is so. *Cur.* O

Friend, they are not *vain*, but they shew our Earnestness.

Countr. And do you think, Sir, but the *Papists* are in earnest? Do you think but *Baal's Priests* were in earnest?

B 2

No

(y) See the Grand Debate, or the Conference at the Savoy, Page, 135. (?) *Battus* apud *Oridium*——in *istis.*

Montibus, inquit *erant*, & *erant* in *Montibus istis.*

(a) See the *Roman Breviary*, and *Ritual.* (b) See *Hammond's Vindic. of the Liturgy*, Page 29. (c) See the Rubric before the *Litany.*

No Man doubts it, and whatever will prove their Repetitions to be vain in as far as they are Repetitions, will prove these in the *Service Book* to be vain in like Manner. *Cur.* (d) Nay but Gossip, the *Service Book* takes its Pattern in these Repetitions, from the 136th *Psalms*, where these Words, *For his Mercy endureth for ever*, are repeated twenty six Times over; and that *Psalms* was a Part of GOD's publick Worship, at least on high Days and solemn Occasions, 2 *Chron.* vii. 3, 6. and *Chap.* xx. 21, *Countr.* Yea but, Sir, that *Psalms* is not a Prayer to GOD, but an Exhortation to the People, and in the whole *Psalms* there is not one Sentence that is addressed to GOD. *Cur.* But is it not a Song of Praise? *Countr.* Right Sir, and the Burden of a Song adds a great Beauty to it. But I never heard that Prayers needed a Burden. But 'tis true, the *Service Book* allows you to (e) sing your Prayers, and why may not you then have a Burden to the Song. Much good may it do you, we do not envy you. I only add, that it was not from the 136th *Psalms*, that the *Service Book* took its Pattern, but from the *Papish Ritual*. Here it is, look on it, and you will see both the Order and the Words of the foresaid Repetitions the same as in the *Service Book*. *Cur.* I find nothing will satisfy you, pray, go on to what else you have to say.

Countr. Before I leave your *Litany*, pray answer me one Question. Is it lawfull to pray for the Preservation of *Buccanniers* and *Pyrates*, or even of the *French Privateers*? *Cur.* As to the *French Privateers*, I shall say nothing, they are on our King's Side: But as for *Buccanniers* and *Pyrates*, I do not think it lawfull to pray for their Preservation. *Countr.* And yet the *Service Book* does so upon the Matter, when it prays (f) that God may preserve all that travel by Water, without qualifying it by the Clause of *lawful* and. The Unaccountableness of this Prayer (g) the *Bishops* of *England* have been told of over and over again, but they have expressly refused to help it. *Cur.* Pray, let it pass and go on to another Subject.

IV. *Countr.* Read these two Questions in the Catechism of the *Service Book*, *What is your Name?* Answer, *N. M.* Question, *Who gave you this Name?* Answer, *My God-Fathers and God-Mothers in my Baptism, wherein I* was

(d) See Grand Debate, Page 82. (e) See the Rubrick before the *Litany*. (f) See the *Litany*. (g) See Grand Debate, Page 13, and 122.

was made a Member of Christ, a Child of GOD, an Inheritor of the Kingdom of Heaven. *Cur.* Well, what do you object against that? *Count.* Do you think it true, Sir, that every one in Baptism becomes a Member of Christ, a Child of GOD? *Cur.* O Friend, these Titles are not meant by the Church in the Internal Sense. *Count.* Yea, Sir, but they are: For read the Prayer after Baptism. *Cur.* reads, *We yield thee Thanks, O most merciful Father, that thou hast pleased thee to regenerate this Infant with thy holy Spirit.* *Count.* What think you of these Words, Sir, do not they import the Internal Sense? *Cur.* It is true, but the Church in these Words speaks only in the Judgment of Charity, which believeth all Things. *Count.* No, Sir, not in the Judgment of Charity only, but in a Way of Certainty: For read these Words in the Service Book. *Cur.* reads, *(b) It is certain by GOD's Word, that Children who are Baptized, dying before they commit actual Sin are undoubtedly saved.* *Count.* Now, Sir, no Body will say, that either Infants or old Folk are saved, unless they be regenerate by the Spirit, and in the Internal Sense. *Cur.* It is True. *Count.* And seeing this is done in Baptism, as the Catechism says, consequently all that are Baptized, are Regenerate by the Spirit, and accordingly the Bishop takes it for granted, that all that come to be confirmed are thus spiritually Regenerate: (i) For thus his Prayer begins, *Almighty and everlasting GOD, who hast vouchsafed to Regenerate these thy Servants by Water, and the Holy Ghost, and hast given unto them Forgiveness of their Sins, &c.* And, Sir, I can produce here (a) several of the most famous English Writers, who acknowledge the said Doctrine. *Cur.* I never adverted before that it was the Doctrine of the *Straker Book*, but now I see it is. *Count.* Well, Sir, do you think that Doctrine true, That all that are Baptized are spiritually Regenerate? The spiritual Regeneration not only initiates us in new Privileges, but confers new Natures also upon us, makes us Partakers of the divine Nature, and to become new Men in Christ.

(b) See the Penult Rubr. in the Office of the Publick Baptism of Infants. (i) See the Office of Confirmation. (k) See the Grand Debate, Sherlock on Death. Townson on Baptism. Dr. Com. Burgels. Dorington on Infants Baptism. Dr. Blackhall. Dr. Stanhope, &c.

Jesus; but to say, that all that are Baptized are so, contradicts the Observation of all the World: For how many are there that never give the least Indication of their being so. And the Scripture assures us that *Simon Magus* was Baptized, and yet was in the Gall of Bitterness and in the Bond of Iniquity notwithstanding.

Cur. All that is very true, yet when I think on it, I remember the Scripture speaks of all baptized Persons as Regenerate and the Children of GOD; for Example, *Gal. iii. 27.* *As many of you as have been Baptized into Christ, have put on Christ.* *Countr.* Right, Sir, they have put on Christ's Livery, but how many false Servants are there under true Livery. The Apostle tells us *Verse 26.* that it is by Faith in Jesus Christ, we are all the Children of GOD, which if any Man want, he has no Part in Christ; and yet all Men, even tho' Baptized, have not Faith. And tho', Sir, the Apostle speaks of all Baptized Persons as Regenerate, it is not wonder: For, they being generally aged Persons, who were Baptized in the first Times, and having nothing to encourage them to embrace the Christian Religion, but Conviction of Conscience, and a prospect of a happy Eternity, they might be reasonably supposed (in the Judgment of Charity) to have been truly Regenerate by the Spirit before they came to Baptism, and therefore they received Baptism, as a publick Badge of their Profession, and a Seal of the Promises on God's Part, and of the Christian Engagements on their own, but if they were not thus qualified before they came to Baptism, (1) Baptism did not work as a Charm, to make them in a Moment what they were not before: No, the Apostle assures us of the contrary, *1 Peter iii. 21.* Baptism is not the putting away of the Filth of the Flesh, but the Answer of a good Conscience towards God.

Cur. But, Friend, the old *Scots Confession of Faith* asserts the same Doctrine about Baptism with the *Service Book*, in these Words; *We assuredly believe, that by Baptism we are ingrafted in Christ Jesus to be made Partakers of his Justice, whereby our Sins are covered and remitted.* *Countr.* The Answer to that and all other like Expressions of other Reformed Churches is very easy. (m) For, when they

(1) Burnet's *Expos. Art. on Art. 27.* (m) Baxter's *Method. Theol. Christ. Parfs* 31. Chap. 9. Page 97. Zanch. in Chap. 5. Ep. ad Ephef.

they describe Baptism, they take the Description of it under the most perfect Consideration, viz. Not from Infants, but from Adult Persons coming thereto with personal Faith and Repentance of their own, just as if one were to read a Lecture of Anatomy, he will not chuse an Embroy, but a full grown Body for his Subject, as I have heard it sometimes explained.

Cur. But, Friend, what if I should say, that all receive the spiritual Regeneration in Baptism, but that many lose it again? *Countr.* If you should say so, you would speak without Reason, and contrary to the Scripture. *First*, I say against Reason; for it is a Reflection upon the Wisdom and Goodness of GOD, to say that he gives to all Children the new Nature in Baptism, and yet takes it away from many Thousands before they are capable of improving it: For many Thousands there are, who, from the earliest Sproutings of their Reason, show themselves to be Imps of the Devil, tho' they be both under good Example and good Discipline. *2dly*, Contrary to the Scripture. For, says the Apostle, *John 1st Epist. iii. Ver. 9. He that is born of God, committeth not Sin, (that is, does not wholly apostatize from GOD) for his Seed remaineth in him, and he cannot sin, because he is born of GOD.*

Cur. But, Friend, 'Tis possible that the Principles of the new Nature may be given in Baptism, but, like Seed under the Clod, may ly dormant for some Time, and not appear. *Countr.* 'Tis true, Sir, but there are many in whom they never at all appear, and in others, not till very late: And it is not to be thought that such an active Principle as the Grace of GOD should ly dormant for, it may be, sixty or seventy Years. I'm sure it looks like better Sense, to say, That a Person is never regenerate till he mends his ill Life, than to say, he is the Child of GOD, when we see him doing the Works of the Devil. *Cur.* Let that Subject drop, Gossip: For I am not fully satisfied about it my self. *Countr.* Content, Sir, I must only tell you, that, if the Doctrine of the *Service Book* were true, the Church of *England*, would be the happiest Mother in the World; but that all her Sons are the Children of GOD, as she makes them confess, requires more than a Faith of Miracles to believe. But I proceed.

V. Does

V. Does not the *Service Book*, appoint the *Sign of the Cross* always to be used in publick Baptism? *Cur.* (n) It does. *Count.* Now, Sir, I want to be satisfied about the Grounds of that Usage, did Christ institute it? *Cur.* I believe not? *Count.* Did the Apostles practise it? *Cur.* We read nothing of that. *Count.* Pray then why does the *Service Book* appoint it? *Cur.* (o) O, 'tis a very Ancient and Primitive Usage. *Count.* Ancient and Primitive! So is the working of Antichrist a very Ancient and Primitive Thing, for he began to work in the Apostles Days, 2 *Thess.* ii. 7. *Cur.* Nay, but 'tis a very Decent and Edifying Usage. For you see what the *Service Book* says, We sign this Child with the Sign of the Cross, in Token that hereafter he shall not be ashamed to confess the Faith of Christ crucified, and manfully to fight under his Banner against Sin, the Worldy and the Devil, and continue Christ's faithful Soldier and Servant to his Life's End. *Count.* That, Sir, is a very fine plausible Speech I confess. But tell me I beseech you, Do you think it lawful to use Oyl, Salt and Spittle in Baptism, as the Church of Rome does. *Cur.* No, by no Means. *Count.* Pray, Sir, why? For there is as little Scripture for the Sign of the Cross as for them.

Cur. True, Gossip, but they are not so Significant as the Sign of the Cross. *Count.* Say you so? I am but a simple Man, yet, pray, suppose me to be a Popish Priest for but a Minute or two, and, tho' Wagers be no Arguments, yet I'll venture something on it, that I make as plausible a Speech on the Oyl, Salt, and Spittle, as the *Service Book* does on the Sign of the Cross. *Cur.* Well then, I suppose you a Popish Priest for the Time, let me see you acquit your self as becomes. *Count.* Pray listen then.

(p) The anointing with Oyl in Baptism, Beloved, is a very edifying Ceremony, for thereby is signified, 1mo, That the Baptized Person is cut off from the wild Olive, and ingrafted into Christ the true Olive Tree, 2do, Wrestlers of old Anointed themselves that they might be the more expedite, and that their Antagonist might take the less hold of them; so those that are Baptized become Champions for Christ, and enter upon a State of Conflict wherein they must

(n) See the Office of publick Baptism. (o) See Cade's Appendix Chap. 6. (p) See the Popish Catechisms.

must strive and contend with the Snares and Allurements of the Devil, the World, and the Flesh. And, 3rdly, As Kings and Priests were anointed of old, so anointing is used in Baptism to signify that baptized Persons are made Kings and Priests unto God. And this Ceremony is as ancient as it is edifying, being mentioned, by the good old Fathers (q) St. Ambrose and (r) St. Denys.

Then in the next Place, whereas Salt is put in the Child's Mouth in the Administration of Baptism, you know Salt preserves from Corruption and stinking, and makes Things savory; so thereby is signified, that a Person in Baptism receives Gifts and Graces to preserve his Soul from the Corruption of Sin. And besides, it serves to warn Christians that their Actions, but especially their Words, are to be seasoned with Prudence and Discretion, and this according to the Precepts, Mar. ix. 50. Have Salt in your selves, and Col. iv. 6. Let your Speech be always with Grace, seasoned with Salt.

And Thirdly, As for the Use of Spittle wherewith the Child's Ears and Nostils are besmared in Baptism, you know Christ with Spittle, John ix. healed one that was born blind, so thereby is signified, that in Baptism, the Eyes are opened to the Light of Truth, and his Nostils to the good Odour of all Christian Virtues, and his Ears to the Word of Faith. Dixi.

Cur. You have done tollerably well, Gossip, for the first Part of your Tryals. Countr. Nay, Sir, the Speech, such as it is, is not a Parthing worse than that in the Service Book anent the Sign of the Cross: And to speak plain Scots to you, all uninstituted Ceremonies are no other, than so many grave Popperies; which Things have indeed a Shew of Wisdom in Will-Worship. But I proceed to another of the same.

VI. Does not the Service Book appoint People to kneel at the Receiving of the Communion? Cur. It does. Countr. May a Minister give the Communion to any that do not kneel? Cur. (s) Not wittingly, under Pain of Suspension. And now Gossip, I am glad you mentioned that Particular, for now I think I have you fair before the Wind, you Whigs are a Pack of ill bred irreverent Fellows, you come and clap yourselves down rudely upon your Breach at the

C

Lord's

Ambrose de Sacr. lib. 10 Cap. 2. (r) Dion Areop.
Agel. Hier. Cap. 2. (s) See Canon 27th Anno 1603.

Lord's Table, as if you were at a Penny-Bridal, and treat God Almighty as coarsly, as if He were your Fellow.

Countr. Softly, good Mr. *Curat*, and answer me soberly a Question or two. Did Christ injoin kneeling at the Communion?

Cur. No. *Countr.* Did the Disciples kneel when they received the Communion from Christ's own Hands?

Cur. I acknowledge they did not. *Countr.* Did they not receive it in the ordinary Table Posture, which in these Times was between sitting and leaning?

Cur. They did. *Countr.* Then, what an impudent Parcel of People are you, that will pretend to more Reverence than either Christ injoined, or the Disciples practised!

We must be the irreverent Fellows, because we do as the Disciples did, in Christ's own bodily Presence; and you forsooth must be the devout and reverent Saints, because you use a Ge-

sture devised of your own Maggotish Nod-

* See Cade's dles. *Cur.* * O but, Gossip, it is a Custom

Append. Chap. 6 venerable for its Antiquity. *Countr.* Pray,

how ancient do you think it may be? *Cur.*

I do not well remember just now, but I am sure, it is very Ancient. *Countr.* Say you so? Do not you know that

the (t) Primitive Christians neither did kneel, nor by Acts of (u) General Councils were allowed to kneel, no

not at Prayer on the Lord's Day, nor betwixt *Easter* and *Whitsunday* upon any Day whatsoever? *Cur.* I believe

it was so. *Countr.* Nay, Sir, if you doubt it, I could easily produce (x) Testimonies of it. But, Sir, that we may not linger

on this Subject, I will make a fair Bargain with you, if you can prove Kneeling at the Communion to have been the

Custom of the Church for the first Five hundred Years after Christ I promise to come to the Common Prayers with

you the next Occasion, and engage to

* See Ar. 20. bring a Hunder of my Neighbours along with me. *Cur.* * Nay but Friend, I

must tell you that the Church has Power to appoint Ceremonies and to oblige People to the Observance of them.

Countr. A likely like Tale indeed, that Christ should deliver us from the *Mosaical Ceremonies*, which was a Yoke

of God's imposing, only that we might get a Power of imposing a Yoke of our own Wreathing. Such inspid

Tales

(t) Justin Mart. Ap. 2d. Page 98. Tert. de Coron. Chap. Pag. 102. (u) Con. Nic. Can. 20. (x) Burnet's Hist. Reform. Cave's Primit. Christ.

Tales make my Teeth always water, when I hear them, and I am very sure, that there is as little in the Scripture for the Churches Power to appoint Ceremonies, as there is for the Pope's Infallibility. *Cur.* Let that Subject fall, till I consult further about it, and proceed.

VII. *Countr.* The Church of *England* is a very charitable Church, is she not? *Cur.* O, Yes, the most charitable Church in the World. *Countr.* I believe so indeed, but I think she has more Charity than Truth. *Cur.* Why so? *Countr.* She puts every Body in Heaven almost e'er their Feet be cold. *Cur.* Not every Body. *Countr.* Yes, Sir, Every Body that is baptized, even the leudest Fellows, whose Names perhaps you may find in the Bills of Mortality for a Surfeit, if they have not had the ill Luck to die excommunicate, or to hang themselves. *Cur.* How do you prove that? Let me read to you the (y) Words of the *Service Book*, which the Priest is obliged to say, while the Earth is casting upon the Body. *Cur.* Say on. *Countr.* man reads. *For as much it has pleased Almighty GOD of his great Mercy to take unto himself the Soul of our dear Brother here departed, we therefore commit his Body to the Ground, — in sure and certain Hopes of a Resurrection to Eternal Life.* *Cur.* (z) Well, Gossip, you see the Charity of the Church of *England* in these Words, for she believes the best of every Body. *Countr.* You may call it Charity if you will, but it is a Charity which can do no Good to the Dead, but may, and often does a great Deal of Hurt to the Living. But further, Sir, I can hardly think, that these Words are meant only in Charity, but, that the Church would have us to understand them in Strictness of Truth. *Cur.* Why do ye think so? *Countr.* Sure and certain Hopes import no less; and besides, (a) when the Priest visited him while he was sick, he gave him peremptory Absolution in these Words, *By the Authority (of our Lord Jesus Christ) committed to me, I absolve thee from all thy Sins.* Now if he was both regenerate and absolved, what should hinder him to be saved? *Cur.* Excess of Charity, Gossip is the best Extreme. *Countr.* Sir, please your self with it, I go on.

(y) See the Order for the Burial of the Dead. (z) See the Bishop's Paper in the Grand Debate, Sect. 15. Page 33.
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VIII. Tho' the Church of England be so charitable to those to whom in many Cases no Charity is due, yet I shall never be able to digest her Cruelty to poor Infants that die unbaptized. *Cur.* Cruelty! Wherein? *Countr.* Why, she damns them all without Exception. *Cur.* No, no such Thing. *Countr.* Hear these Words in the Service Book. (b) Here it is to be noted, that the Office of the Burial of the Dead is not to be used for any that die unbaptized, or excommunicate, or have laid violent Hands upon themselves. *Cur.* These Words, Gossip, do not damn them. *Countr.* Why, Sir, in the first Place, I think no Church would deny unbaptized Infants Christian Burial, that so much as in Charity believed that GOD would give them Heaven. 2do, They are classed with excommunicate Persons and Self-Murderers, and it is generally believed that such Persons are damned. But, 3tio, Which makes all sure, if it be in Baptism that Children are spiritually regenerate, How can those that die unbaptized be regenerate, or consequently saved? But I go on.

IX. (c) How do you justify the Use of the Ring in Marriage, (which the Service Book makes so solemn a Piece of Worship) † with all its appurtenant Ceremonies, viz. the consecrating it, by laying it upon the Book, and then the Priests taking it, and returning it to the Man, who is directed to put it upon the fourth Finger of the Woman's Left-hand? *Cur.* These little Ceremonies are not worth the quarrelling about; but as for the Use of the Ring itself, it is true, it is an uninstituted Ceremony; But why do your Folks joyn Hands in Marriage? *Countr.* For this one good Reason, that GOD has expressly approved of that Ceremony in making Covenants, *Ezek. xvii. ver. 18.* He despised the Oath by breaking the Covenant, when he had given his Hand. Now the only Way to quit Scores with me, is to bring as clear Scripture for the Use of the Ring; but I did not remember that perhaps you will not allow the 17th Chapter of *Ezekiel* to be edifying Scripture, the *Kalendar* of the Service Book not allowing it to be read. *Cur.* I see you are nice, squeemish Sort of People.

(b) See the first Rubrick in the Order for the Burial of the Dead. (c) See the Form of the Solemnization of Matrimony.

People. *Countr.* 'Tis true, Sir, we are not so wide in the Swallow as some others. But I go on.

X. Do you, Sir, unfeignedly assent and consent to all and every Thing contained and prescribed in and by the *Book of Common Prayer*? *Cur.* The Ministers of the Church of England are (d) obliged publickly to declare from the Pulpit their doing so; and tho' I make no Proclamation of it, I would not make Use of the *Service Book*, if I did not as unfeignedly assent and consent to it as they, tho' my Encouragement be not so great. *Countr.* 'Tis honestly done, Sir; but then I must tell you, that you unfeignedly assent and consent to a manifest *Untruth*, and a manifest *Contradiction*. *Cur.* These are hard Words, Gossip, but how do ye prove them? *Countr.* Read that Rubrick in the *Service Book* for finding *Pasch-Sunday* or *Easter*, as you call it.

Curat reads. Easter-day on which the rest (of the moveable Feasts) depend is always the first Sunday after the first full Moon, which happens next after the 21st of March. Where is now the Falshood of that Rule? *Countr.* I shall let you see it to a Demonstration. I ask, Sir, (e) if it be full Moon on the 21st of *March*, must not the *Sunday* after be *Easter-day*? *Cur.* I believe it should. *Countr.* Yes, certainly it should, and yet the Rule or Rubrick which you read just now, directs you to wait for a full Moon after the 21st of *March*, and makes the *Sunday* after that to be *Easter*, which is an Error beyond Controversy, and yet this Error takes Place at least once every 19 Years.

Cur. I am not so very ripe on that Point just now, can you give me an Example to make it clear? *Countr.* Yes, Sir, In the Year 1687, it was full Moon on *Monday* the 21st of *March*, consequently *Easter* was on *Sunday* following, which was the 27th of the same Month. But according to the above Rule or Rubrick it should not have been till the 24th of *April*, for that was the first *Sunday* after the first full Moon that happened next after the 21st of *March*. Just such another Error fell out according to the foresaid Rubrick in the Year 1706, and always will fall out when the *Golden Number* is 16.

Cur. I see indeed that the Rule is an *Untruth*; but where lies there any *Contradiction* (as you alledged) betwixt it and

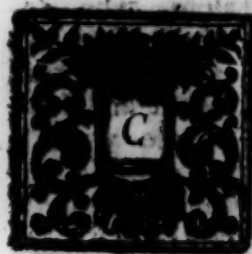
(d) See the *A2* for Uniformity, Car. II. (e) *Vide* Luyet's *Astron.* Pag. 169.

and any other Thing in the *Service Book*? The Contradiction lies betwixt it and the Table of the moveable Feasts; for tho' the foresaid Rubrick be wrong, yet that Table is right. *Cur.* Let me see if it be so in the former Example. *Countr.* Yes, Sir, you see the Table in the Year 1687, makes *Easter* to fall on the 27th of *March*. But by the Rubrick (as I said) it should not have been till the 24th of *April*. *Cur.* I can say nothing to that Mistake; but I shall tell you that the Preface to the *Service Book* appoints, that if any Doubt or Difficulty about the Manner of practising any Thing therein arise, the *Curat* shall consult the *Bishop* upon it; and if the *Bishop* cannot solve it, he must send for the Resolution of the *Archbishop*. *Countr.* And do you think, Sir, that either the *Bishop* or *Archbishop* can make an Error to be a Truth, or Contradictions agree. No, Sir, that Appointment in the Preface is too short by one Step, these Words ought to have been added. And if the *Archbishop* cannot solve the Doubt, he must send for the Resolution of the *Pope*: For 'tis only his Holiness at *Rome* that has the Knack of making People believe Contradictions. *Cur.* You are for tuitting People, I see; but tell me, *Gossip*, how came you to be so ripe on that Calculation? *Countr.* O, Sir, when I was at School, our Master was a conceity Sort of Man, and he would needs have me to learn the Art of finding out the *Golden Number*, *Epact*, and *Dominical Letter*, and making Calculations thereon, that I might be capable to understand the Prognostication, and thereby divert the old Man my Father in the Winter Evening at the Fire-side. But I forgot to tell you the Extent of the former Error. *Cur.* What is it, pray? *Countr.* You know all the rest of the moveable Feasts depend upon the right finding out of *Easter*. *Cur.* 'Tis true. *Countr.* Then, Sir, when *Baster* is wrong, consequently *Septuagesima*, *Sextagesima*, *Quinquagesima*, *Quadragesima*, *Rogation Sunday*, *Ascension-day*, *Whitsunday*, *Advent Sunday*, and I cannot tell how many more are wrong in like Manner. In a Word, it puts the *Service Book* wrong from the one End of the Year to the other. *Cur.* I see the Sky is cleared; and therefore I must leave you, and take the Advantage of the fair Blink. *Countr.* Alas, Sir, I am very sorry for that, for I was but just beginning, but I hope you will not forget to see me as you return. *Cur.* I will not. *Countr.* I take your Promise then, and bid you heartily *Adieu*.



THE
SECOND DIALOGUE
BETWEEN A
CURAT
AND A
COUNTRY-MAN.

Nostri sic Rure loquuntur.



Urat. A good Day to you, Gossip. Country-
man. I wish you the like, Sir. Cur.
I was just a coming in to your House.
Countr. Nay, but I can't admit you,
nor will I come within the reach of my
Arm of you, till you have satisfy'd
me in a Particular I am to enquire of
you. Cur. Say on, pray. Countr. Did
you, at your last Conference with me, miss any Money
out of your Pocket? Cur. No, not a Farthing. Countr.
Are you sure of it? Cur. Perfectly sure. Countr. Did you

perceive me attempting any Thing upon your Pocket? *Cur.* No, verily. *Countr.* Then, Sir, I take you Witness, that *Dr. South* has *lyed* most abominably, and that in the *Chair of Verity*. *Cur.* Why? The Famous *Dr. South*, the Publick Orator of the University of *Oxford*, you don't mean him, sure? *Countr.* Yes indeed, the very same Man. *Cur.* How, or wherein has he *lyed*? *Countr.* You remember, Sir, I was pleading with you the other Day, what I thought both Reason and Conscience, against the *Service* and *Ceremonies* of the Church of *England*. *Cur.* True. *Countr.* Then (says he to his Auditory) *rest assured, that they* (that is, such as plead against the Ceremonies) *have a Design upon your Pocket, and that the Word Conscience is used only as an Instrument to pick it.* This he preached before one of the greatest Auditories in *England*, the University of *Oxford*; and had the Impudence afterward to Print it (a). *Cur.* It was only a Sally of his Zeal, and he must be excus'd. *Countr.* What! Sir, excuse a Man for representing some Hundreds of Thousands, of as good Fame and as great Substance as in *Britain*, as a Company of *Pick-pockets*. *Cur.* Yea, but Friend, cho' he spoke too widely, I confess, yet you ought not to have term'd it so coarsly, as to say he *lied*. *Countr.* Alas, Sir, I'm but a Country-man, and know no other Way of speaking, but to call a *Spade* a *Spade*, and give every Thing its true Name. *Cur.* But you should speak respectfully of so Great a Divine. *Countr.* A *high Divine*, you shou'd say. *Cur.* You distinguish then betwixt a *Great* Divine and a *High* Divine? Pray, What do ye call a *Great* Divine? *Countr.* I leave the telling of that to such as have better Skill, but as for a *High* Divine, I take him to be one, that puts off his Audiance or Readers with *Lies*, *Banter*, and *Bluster*, instead of *Reasons*, who *declaims* powerfully, but *argues* none, and whose Zeal for *Trash*, *Trifles*, and notorious *Falshoods*, is so unchristian and unneighbourly as to juggle out both his Wit and Honesty. Or (at the best) who entertains People with a Flow of the high swelling Words of *Vanity*, *after* *Rant*, and christens them *Demonstration*. *Cur.* I hope you don't think all that have drawn, in the Quarrel of the *Liturgie*, to be such? *Countr.* No indeed, I am never for censuring by the Lump. But I have had the ill Luck to find more

more than either one or two of them that way gifted, at least in their Writings on that Subject: (b) But I confess their Cause needs much *Passion*. *Cur.* Why? *Countr.* Because it has so little Reason. *Cur.* Pray, insist no more on that. *Countr.* I shall not, and, Sir, I make you very welcome to my House; and, I hope, you'll believe I have no Design upon your Pocket, having forewarn'd you. *Cur.* Go on then with your Scruples in the same Method as before.

I. *Countr.* Sir, You know the Form of Morning and Evening Prayer in the *Service Book*, and the Offices for Baptism and the Communion, &c. are pretty *Prolix*. *Cur.* They are so. *Countr.* They take up so much Time often, that there is little Room left for *Preaching*, sometimes none at all. *Cur.* 'Tis true. *Countr.* May not a Minister by the Rules of the Church shorten the Common Prayers at a Time, or leave out some Parts of the other Offices, that he may save Time for *Preaching*? *Cur.* By no Means; I have the Canons of the Church in my Pocket, and here is one of them (c). *All Ministers shall observe the Orders, Rites, and Ceremonies prescribed in the Book of Common Prayer, as well in Reading the Holy Scriptures, and saying of Prayers, as in Administration of the Sacraments, without Diminishing in Regard of Preaching.* *Countr.* Well, Sir, these Common Prayers take up a Huge of Room, and and more, I think, than falls to their Share; and I shall never be fond of Prayers that exclude *Preaching*: For I can't believe that ever God made one Duty to shuffle out another; and, seeing common Sense dictates, that 'tis as necessary to instruct People in their Duty, and to exhort them to it, as to supplicate for Grace to them, to perform it, I can't understand, why *Praying* should exclude *Preaching*, unless you intend to make Ignorance the Mother of *Devotion*. *Cur.* Ay you Presbyterians can never be satiate with *Preaching*. *Countr.* No, Sir, we are not (which I acknowledge is our Fault) half so greedy of it, as the *Primitive Christians* were: For, they had ordinarily Three *Preachings* at their Meetings, which were kept almost every Day, and how many soever they were, the

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People

(b) Such as Drs. South, Sacheverel, Gauden, Goodman, Heylin, Author of the *Grand Debate resumed*, Conferers with the Presbyterian Ministers at Savoy, &c. (c) Can. 13. Anno 1603.

People were ready enough to entertain them (d). *Cur.* The Primitive Church might do as they pleas'd, but I must tell you the Church of England allows of *Unpreaching Ministers*, nay, she appoints all such to be excommunicate (e), as refuse to receive the Sacraments at the Hands of *Unpreaching Ministers*. Nay, one Sermon in a Month (f). Nay, one in a whole Year, has been thought enough in most Parishes and Country Towns of Wales, and many in England, but they were sure to have the *Common Prayers* duly. *Countr.* You have truly astonished me, Sir, but, pray, tell me, When Christ sent forth his Disciples, did their Commission run, *Go read Prayers*. *Cur.* No indeed, but, *Go Preach*. *Countr.* Does not the Apostle direct *Timothy* (g), and in him all Ministers to *Preach the Word*, and therein to be instant in Season and out of Season? *Cur.* Yes indeed. *Countr.* Then, Sir, I leave it to the World, to judge how the Omission of *Preaching* can be justified, under the Pretence of *Common Prayers* (h); and so I go on.

If When a Minister of the Church of England goes up to the Pulpit to preach, may not he *Pray* before he begin? *Cur.* By no Means, *Countr.* Tell me ingenuously, Sir, is it so? *Cur.* It is indeed. *Countr.* Nay, but I'm unwilling to believe such an ill Thing of the Church of England's Constitution, for I hear there are several of them, that do use to *Pray* before Sermon. *Cur.* 'Tis true; there are some of them have a *Tang* of the *Puritan*, or, at least wou'd fain please the *Puritans*, and such as these perhaps may do it. *Countr.* But are there any of them do it not? *Cur.* Any, do ye ask? Their great Men never do so; so far from that, they rate those that do it in a most terrible Manner; Witness Dr. South you were speaking of, who tells you (i), That the Way of the Minister's praying in Pulpit before Sermon was first took up by an Humour of Novelty, and that it is a Senseless and Absurd Practice, and that the Canons and Constitutions of the Church are not responsible for it. *Countr.* I am loath to believe all this, for I remember the Bishop of Norwich in his

(d) Cave's *Primit. Christ.* Page 279, 280. (e) Can. 37. (f) Smart's *Short Treatise of Altars*, Page 6. (g) 2 Tim. iv. ver. 2. (h) See Stillingfleet's *Ireny on this Head*, Page 333. (i) South's *Serm.* Vol. 2. *Serm.* of Eccles. v. ver. 2, Page 186.

his late *Visitation Charge*, Anno 1709 (k), urges his Clergy to pray before Sermon, and enforces their doing so by the 55th Canon. *Cur.* 'Tis true, he does so, but you must know, he's but a *Whig-Bishop*, and we hate these with all the *Low flyers* as much as we do you, as being *false Brethren*. And as for that 55th Canon, which he speaks of, the Great Divines of the Church of England interpret it only of that which they call * *Bidding Prayer*, and not of praying himself as the *Mouth* of the People. And even that same *Bishop* himself tells his Clergy, *That he will not contend with them, if they Bidd a Prayer only, tho' they don't make one themselves*. Besides, the Prayer enjoy'd by the said Canon is not like your Ministers Prayers before Sermon, which represent the *Sins* and *Wants* of the Congregation, and ask the *Pardon* of one, and a *Supply* of the other, but it is only an *Intercession* for the King, Queen, and Christian Church, &c. However, the *Bishop's* exhorting his Clergy, as he does, is a plain enough Indication that many of them neither do pray, nor *Bid* Prayer before Sermon, tho' he (like a *Whig* as he was) would have them to do it.

Countr. Well, Sir, tho' they must not Pray before Sermon, yet may they not at least Pray after Sermon? *Cur.* By no Means. *Countr.* May I believe you in this? *Cur.* Yes, you may: For, no fewer than *Eleven Bishops*, and I know not how many of the dignified Clergy, after King *Charles the Second's* Restoration, declared to the World their Desire in these Words (l), *We heartily desire that great Care may be taken to suppress those private Conceptions of Prayer before and after Sermon*. And accordingly Mr. *Baxter*, having preached before the King at *Whiteball*, was pull'd out of the Pulpit in the King's Presence (m) for offering to Pray after Sermon. *Countr.* Now, pray, Sir, tell me, why are they such Enemies to the Ministers Praying in the Pulpit? *Cur.* The Reason is, because they derogate from the Excellency of the Common Prayers in the Book, which are read from the *Desk*, as if they were not perfect. *Countr.* O, then you think the Common Prayers perfect. *Cur.* Yes, who doubts that, but such

(k) *Visitation Charge*, Page 25th. * *Bidding Prayer* is when the Congregation is desired, secretly to Pray for such and such Things. (l) See *Conference at the Savoy*, Page 57. (m) *Great Dict. in* *Charl. II.*

such ill natur'd Creatures as you are. *Coantr.* Tell me, Sir, Do the Common Prayers contain a Petition for the Assistance of the Minister that is to Preach (when there is Preaching?) *Cur.* No. *Coantr.* Do they contain a Petition for a Blessing on what has been preach'd? *Cur.* No. *Coantr.* Then it seems they are not so very perfect, but that the Minister might be allow'd to put up a Petition of that Nature himself. However, Sir, You have opened mine Eyes, and I hope in GOD never to hear a Sermon which the Minister dare not both usher in and conclude with a Prayer, and so am not likely to be your Profelyte. Yet I'm content to discourse a little further with you on this Subject of Prayer. *Cur.* Say on.

III. Coantr. May not a Minister, by the Rules of the Church of England, conceive a Prayer, or pray *Extempore*, as they call it, upon any Occasion, suppose, in Baptizing, Marrying, giving the Communion, visiting the Sick or the like. *Cur.* He must pray no otherwise but by the Book. *Coantr.* A poor Country-man being suddenly taken ill, sends for the Priest in the Night-time to visit him. *Cur.* What follows? *Coantr.* Unhappily the Country-man has never a Candle in his House; how shall the Priest read? *Cur.* The Case is clear, the sick Man must want Prayers, to teach him to be better provided. *Coantr.* Sir, it seems to me the strangest thing in the World, that the Ministers of the Church of England, being all (as they profess) the Children of God by Spiritual Regeneration, must not yet open their Mouth to cry *Abba Father*, but as they read it out of the Book. *Cur.* And do you then think there is any Excellency in *Extempore* Prayers? *Coantr.* Yes, indeed I do. *Cur.* Then I must deal roundly with you, to cure you of that Error; I tell you, Friend, that *Extempore* Prayer, when best performed, is nothing (n) but a Business of Invention and Wit, and requires no more but a seeming Imagination, a bold Front and ready Expression. *Coantr.* I thought, Sir, that our Saviour, the Apostles and Primitive Christians had all prayed *Extempore*. *Cur.* What then? *Coantr.* I think then it looks something like Blasphemy, to say that *Extempore* Prayer when best performed is nothing but a Business of Invention and Wit; but pray, Sir, why should ye be so fierce against *Extempore* Prayers? *Cur.* 'Tis out of pure Love to the Church of England,

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(n) South's *Serm.* ubi *Supra*, Page 137.

For I am satisfied in my Conscience (o) that, that intoxicating bewitching Cheat of Extemporary Prayer has been all along the Devil's Master-piece and Prime Engine to overthrow that Church by. Countr. Sir, I'm sorry to hear any Body talk at that desperate Rate; will you call that a Master-piece of the Devil, which is the Effect of the Spirit of GOD? Do you think that these that Pray Extempory, may not Pray by the Spirit? Cur. Ay, there's true Presbyterian Cant. Yes, your Ministers Pray by the Spirit, I confess, but know ye what Spirit it is? Let all their Extemporary Harangues be considered, and duly weighed (p), and you shall find a Spirit of Pride, Faction, and Seditiōn, predominant in them all: The only Spirit which those Impostors do really and indeed Pray by. Countr. Matth. xii. 31, 32. Cur. You are muttering somewhat in to your self, I think. Countr. 'Tis true, Sir, but that which I have to say to you, is, That the reproaching People with praying Extempory, and praying by the Spirit, is a Sign of a profane Heart, and of such as are altogether Strangers from the Power, and Comfort of the Duty. Cur. Right Whig over again, I knew you would not stint, till you gave Signs of the Heart, your Ministers teach you such Stuff as that. Countr. Our Saviour has taught us (q), by their Fruits ye shall know them; and as for this Particular, I repeated only the Words of Dr. Wilkins Bishop (r) of Chester. Cur. Yes, another Whig Bishop, Brother-in-law to Oliver Cromwell, what better could be expected from him? But, Friend, you suffer your self to be deluded, For I do not in the least question, but the chief Design of such as use the Extemporary Way, is to amuse the unthinking Rable, with an Admiration of their Gifts, their whole Devotion proceeding from no other Principle, but only a Love to hear themselves talk. And, I believe, it would put Lucifer himself hard to it, to outvie the Pride of one of these Fellows, pouring out his Extemporary Stuff amongst his ignorant, whining, factious Followers, listening to, and applauding his copious Flow and Cant, with the Ridiculous Accents of their impertinent Groans (s). Countr. Sir, you have declaim'd very powerfully, and I refer it to all the Sober Part of the World, to judge, if one

(o) South, ubi Supra, Page 139. (p) Ibidem. (q) Matth. vii. 20. (r) Gift of Prayer, Page 10. (s) Dr. South's Sermon. ubi Supra, Page 136.

one that talks at that Rate, is not fitter for *Bedlam* than a *Pulpit*; you have fairly justified the Picture I drew of a *High Divine*, a great deal of *Bluster*, and a Spice of *Blasphemy*, is all the *Logick* we are to expect from him. *Cur.* But can you have the Confidence to deny but that these that plead for *Extemporary* Prayer, do it only that they may vent their *Passions*, insinuate their *Jealousies*, disseminate their pernicious *Principles*, and foment a *Faction* (t). *Count.* Yes, Sir, I can deny it, for I know it to be monstrously false, and am sure, you cannot bring Evidence of it. *Cur.* Evidence! why, the Great Masters of the *Extemporary* Gift in the late Times (u) used to Libel the King in the Lord. *Count.* As how pray? *Cur.* In their *Extemporary* Effusions they used to pray, that God (x) would Turn his Heart, and Open his Eyes, as if he had been a *Pagan*. *Count.* A very *Hainous* Fault sure, and a strong Argument, no doubt, but is there any Thing above the Degree of an *Idiot*, will say that none want to have their *Hearts* turned or *Eyes* opened but such as are *Pagans*: A little *Flashy* Wit, Sir, (which by the By is seldom found in Company with a *solid Judgment*) makes agreeable enough Conversation over a *Buttle*, or at a *Drinking Table*, but in the *Pulpit*, (whence I suppose you borrowed that *Stricture* of yours) 'tis intolerable. But that I may give you a particular Answer, In the first Place, I must take the Freedom to tell you, That if the Church of *England* and our own *Episcopal* Clergy at Home had made such a Prayer for the late King *James*, when he was upon the *Throne*, and had not blown him up with the false Notion of *Passive-Obedience* and *NON-Resistance*, which they never meant to keep longer than their own *Persons* or *Perquisites* began to be invaded, they had probably saved the Three Nations a Hundred thousand Lives, and a Hundred Millions of Money by Modest Account. Secondly, If *Praying Extemporary* be so dangerous in Point of *Faction*, I'm sure *Preaching* is much more so, and has been found to be so in Experience; Witness *Sibthorp* and *Manwaring*, *South* and *Sacheverel*, &c. who have inflam'd *Humors*, preach'd *Sedition*, rais'd *Mobs*, and been the Cause of more Blood-shed than all the *Extemporary* Prayers of *Presbyterian* Ministers since the Reformation.

(t) Grand Debate resumed, Page 1. (u) South's Sermons, ubi supra, Page 138. (x) Ibidem.

formation. If then your Argument be good, all *Preaching* ought to be discharged, as it has been often than once (y) in England, since the Reformation.

Cur. But, Friend, consider, pray, Can any sober Person (x) think it reasonable, that the publick Devotions of a whole Congregation should be under the Conduct, and at the Mercy of a **PERT, EMPTY, CONCEITED HOLDER-FORTH**, whose chief if not sole Intent is to vent his spiritual Clack? *Count.* No indeed, Sir, no sober Man will think that reasonable; but, pray, tell me, Are all the Divines of the Church of England, or our Episcopal Divines here in Scotland, who are so fond of the English Service, such *pert, empty, conceited* Fellows, not one of them of so much Discretion, that they dare be trusted with the publick Devotions, except as they read them out of the Book. I confess you have given a good Character of your selves. Again I ask, Can any sober Person think that a Minister, who is of Ability enough to tell People their Duty in *Preaching*, should yet be absolutely unfit to pray for them? That I think, Sir, passes all common Understanding.

Cur. But, *Gifford*, I have a more weighty Consideration yet behind. You know the Sins and Wants, and Mercies needful for a Congregation (at least such as can be mutation'd in a promiscuous Auditory) are generally much the same at all Times, and what Need is there then of extemporary Prayer? Do you think that God is to be complemented with a *Change of Words*, or a *Set of new Phrases*? (a) *Count.* No surely; I have no such Thought; but then I answer. First, The Question betwixt you and us is not, whether **FORMS** in publick Worship be **LAWFUL**, but whether they be absolutely *Necessary*. For the Church of England allows of nothing but **FORMS** in Prayer, nay, nor of **ANY OTHER FORMS**, but such as the Church hath set, calling all other Prayers, whether compos'd or extemporary, **PRIVATE CONCEPTIONS**. Secondly, 'Tis true, God is not to be taken with new Phrases, but surely the Church is oblig'd to follow such a Method in her Devotions, as may be most affecting to the People that are to join, and may make them most attentive

(y) See Burnet's Hist. Reform abrid. pag. 64. and pag. 349. Part 2. (z) See South's Sermon. ubi supra, pag. 137. (a) South ubi supra, Grand Debate resumed.

and intense, which a *Change* certainly does in the Experience of the *Generality* of Men. *Curr.* Yes indeed, with the *Generality* of the Mob and Rascal Multitude, but not so with People of Sense or good Taste. *Countr.* Say you so, Sir? Then for an Instance, I'll produce you the Judgment of one, whose Sense was never doubted, and who was thought to have as fine a Taste as any Man in England. Sir W. Coventrie, after he has reprov'd the impertinent Ramblings of some, which indeed deserve to be reprov'd where ever they are. On the other Side (b) (he adds) there may be too great Restraint put upon Men, whom God and Nature hath distinguish'd by blessing them with a happier Talent, and not only by giving them good Sense, but a powerful Utterance too, has enabled them to gush out upon the attentive Auditory with a mighty Stream of devout and unaffected Eloquence. When a Man so qualify'd, endu'd with Learning too, and above all adorn'd with a good Life, breaks out into a warm and well deliver'd Prayer before Sermon, it has the Appearance of a Divine Rapture, he raises and leads the Hearts of the Assembly in another Manner than the most composed or best studied Form of Set Words can do. And the PRAYERS, who serve up all their Sermons with the same Garnishing, would look like so many STATUES or MEN of STRAW in the Pulpit, compared with those who speak with such a powerful Zeal, that Men are tempted at the Moment to believe, Heaven itself has dictated these Words to them. Now, Sir, find me if you can, any Thing was ever spoken so sensibly and so nobly in Favour of Set Forms, and you shall gain me. This is so far from being possible, that I can produce you the Testimony of an English Bishop himself (c), asserting that Prayer by Book is commonly flat and dead, and has not that Life and Vigour in it to engage the Affections, as when it proceeds immediately from the Soul itself, and that Set Forms do especially expose People to Lip-Service and Formality. And I may appeal to your own Judgment, whether if the Ministers of the Church of England had been tied up till now to the reading of the Homilies, without being allow'd to make Sermons of their own, both they and their Auditories had not nauseate on them ere this Time. And yet I have a strong Impression that the Homilies are as compleat a Body

(b) Character of a Trimmer, pag. 48. (c) Wilkin's Gift of Prayer, pag. 9, 10.

Body of Sermons, as the Liturgy is of Devotions. *Cur.* Nay but, *Friend*, there lies this Exception against extemporary Prayers, that Ministers either thro' *Weakness* or *Inadvertency* are apt to stumble into Petitions which the Auditory cannot join with. *Count.* 'Tis true, Sir, but then I answer, *First*, (d) If he, who is the Mouth of the rest, shall thro' Impudence deliver that which we can't approve of, God does not look upon it as *our* Prayer, if *our* Desires do not say *AMEN* to't. *Secondly*, There is a Cure to be had for this. *Cur.* What, pray? *Count.* This, to wit, To choose Ministers of that Sufficiency and Discretion, that no such Thing may be fear'd from them. *Cur.* But how shall such Ministers be got for every Congregation in England? Is it to be expected, that poor Curats upon 15 or 20 Pound a Year should be of such Sufficiency? *Count.* Let them put away *PLURALITIES*, and make a more equal Dividend of the Revenues of the Church, and then, I doubt not, there may be a Competency for a Man of Sufficiency in every Congregation. *Cur.* But, *Friend*, it is the great Honour and Support of the Church of England, that she has so many of the Sons of the Nobility and Gentry among her Clergy, and how should these be suitably provided for, if *Pluralities* were taken away? *Count.* Nay, Sir, I can say nothing to that, if they will starve their Souls; to provide for their Sons, who can help it? But in the mean Time (e) it seems to be no very good Constitution, where these that do not feed the Flock, do yet eat of the Milk thereof, and those that don't serve at the Altar, do yet live by it.

Cur. But *Gossip*, the Gift of Prayer is a Business of vast Difficulty to be attain'd, and why should Ministers be put under Difficulty, when the Common Prayer may relieve them of it? *Count.* Sir, 'tis of such Difficulty (f), that if it be but seriously attempted, as all religious Businesses ought to be, 'tis easy to be attained by any one that has but common Capacity, and natural Reason seems to dictate this. For is there any Man that's sensible of his Wants and Dangers, but will find a Way to pray without Book? And the less of Artifice there is in his Prayer, the more sincere, and consequently the more prevailing it is with GOD. If

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(d) Wilkin's Gift of Prayer, pag. 10. (e) Lord Verulam's Considerations touching the Church of England, pag. 35. (f) Wilkin's Gift of Prayer, pag. 11.

a Beggar (g) address me with a set Speech, I look upon him with an indifferent Eye, perhaps suspect him for a Rogue; but if I see his Wants dictating Words to him, he is sure to move me. *Cur.* But do you think that every one that can express his Wants in secret before God, would be fit to do it before the Church. *Count.* No indeed, but I think that every Man that's admitted to be a Minister should be thus fit, for I think that he ought to be such a one as takes the Case of his People seriously to Heart, before he comes to represent it before God in publick; and this will readily supply him with Eloquence (h); for out of the Abundance of the Heart the Mouth speaketh: I think he ought to have all the probable Evidences of a good Man; and this will help him to a good Frame, which wonderfully loosens the Tongue. If all this be not enough, I think he should be one, whom Nature and Study has furnished with a competent Talent of Elocution, so that he is capable to express himself judiciously. And if he be not able to do this, at least upon ordinary Occasions, especially if he have a Duty of the Church to point him to the great Lines of the publick Devotions, I shall never be persuaded that God will make such a Man for a Minister. *Cur.* I see you are obstinate, and not to be convinced on this Head, pray go on to another.

IV. Count. Sir, I find many of these whom you call your Great Divines in the Church of England, inveigh mightily against the Prayers, and make very fine Sayings against the Presbyterians on that Head. *Cur.* And are they not just in doing so? *Count.* Sir, I have heard Five hundred Presbyterian Exercises in my Time, but I never heard any of them so long as either Morning or Evening Prayer is in the Service Book. *Cur.* O Friend, you don't advert; the Devotions be long, yet the Prayers are short, for they are divided into many short Collects or Prayers, many of them not containing above one Petition. *Count.* That's a Way of Devotion, Sir, which I'm sure neither the Scripture justifies, nor can Reason account for. *Cur.* O, tis the great Excellency of the Common-Prayer-Book; and I shall give you the Reasons of it, from the Writings of the

(g) nec nocte paratum

Florabit, qui me videri incursasse gacrela. Pars.

(h) Cui lecta potenter erit res;

Nec facundia deseret hunc, neque idus ordo. HOR.

great Doctors of the Church. *Countr.* Let me hear them pray. *Cur.* In the first Place, The publick Devotions are divided into so many short Prayers and Collects, because (i) such was that which our Lord himself composed; and therefore the Church ordered it so, that therein she might follow our Lord's Example. *Countr.* 'Tis true, Sir, our Lord gave us a *short Prayer*, but does not that Prayer comprehend all that's *needful* to be prayed for? *Cur.* Yes certainly. *Countr.* And does every short Collect or Prayer in the *Service Book* comprehend all that's needful. *Cur.* Not singly, but take them all jointly, and they do. *Countr.* I ask again, Sir, did our Lord mean that his Disciples should say that Prayer all at once, or meant he, that they should first put up one Petition, and then pause, and interpose something else, and then go to another Petition? *Cur.* No, he surely meant they should say it all at once. *Countr.* How then, I beseech you, can this justify the SHREDDING the Prayers into so many Parcels, with Pauses between. Believe it, Sir, it was not our LORD's Example, but that of *Rome*, that the Church of *England* followed in this Matter; thus it is in the *Roman Ritual* and *Breviary*, the Method the same, the Words oft-times the same. *Cur.* Nay, * but Friend (which is the second Reason) 'tis very difficult you know to keep our Minds long Intent upon one Thing, and much more upon so great Things as the Object and Subject of our Prayers: 'Twas therefore reasonable to divide the publick Devotions into so many short Prayers and Collects, that the Mind might not sag in its Intenseness. *Countr.* What you alledge, Sir, is very true, that 'tis difficult to keep our Minds long intent; but then I ask you, when we do find them intent, should we VOLUNTARILY slack the Intenseness? Or do ye think it so easy to be recover'd, after we have slackt it? Intenseness of Mind in Prayer is certainly the Effect of the Spirit of God. But I think every good Christian will own that the Motions of the Spirit should be cherish'd, not quench'd. I have observ'd oftner than once, our Ministers (for we acknowledge *THEY* have Infirmities, tho' *TOURS* have none) beginning publick Prayer with a perceivable Heaviness upon their Spirit, and yet

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(i) Dr. Beveridge's *Sermon on the Excellency and Usefulness of the Common Prayer*, page 39. * Dr. Beveridge *ubi supra*, page 39.

pray themselves and the Auditory too into a **DIVINE WARMTH** in the *Progress* of it. Now, had it been accountable in them to have broke off in the *Midst* of that **HEAT**? I had certainly reckon'd it a terrible prevailing of *Satan* over them, if they had; and an *unsupportable* Tyranny in the Church, if she oblig'd them to it. *Cur.* O what prodigious **CANT** is all this! I can't endure to hear it. All that which you call **WARMTH** and **HEAT** in Prayer is nothing but **WARMTH** of **FANCY**, **HEAT** of **IMAGINATION**, the Working of the **ANIMAL AFFECTIONS**, **MERE MECHANISM**, and **BODILY EXERCISE**, which profiteth little. *Count.* Sir, I acknowledge you have spoken in the true *Stile* of your *Party* (k); but as 'tis evidently *profane*, and manifestly *false*, to the Experience of every good Christian in the World *sans* Exception, so your Argument wants even the Colour of common Sense to support it: For, because the **ANIMAL AFFECTIONS** operate with *sensible* Fervour in Prayer; Does it therefore follow, that the *Spirit* of **GOD** did not excite them? Or, that because the *inferior* and *bodily* Faculties do operate, therefore the superior Faculties do not? Who knows not that **GOD** who knows our Frame, works within us according to it, and that the Soul and Body work mutually upon and affect each other? These then who make the working of the animal Affections; and the working of the *Spirit* of **GOD** inconsistent, don't consider the Make of human Nature, nor the Wisdom and Goodness of **GOD** in applying himself to us as *compound* Beings, consisting of *Flesh* and *Spirit*, of *inferior* and *superior* Faculties. But I have something yet to add (and pray mark it well, for it may *edify* you) and 'tis this, That of all the Protestant Churches in the World, the Church of *England* has the least Reason to speak against an **ANIMAL WORSHIP**, for, of *all others*, she has aim'd *most* at the raising the animal Affections by her Way of Worship, tho' she has the Unhappiness to attempt it by *uninstituted* Methods: For what else means the *Pompousness* of her Service? What else is design'd by the *sacred Vestments*, *Cope*, *Surplice*, *Rotchet*, &c? What else by the *Ceremonies*, *Organs*, *Singing-Boys*, and all that *mimical* Cringing and Bowing, which is below the Gravity of a *Man*, much more of a *Minister*? Can

(k) *Dr. Scot, the Author of the fundamental Charter, & passim omnes.*

Can there be any Thing else design'd by all this, but to bear upon the Senses, and affect the Imagination? *Cur.* Well, *Gossip*, seeing you are so ill pleased with that Reason, I'll give you a *third*; You know (1) we should put up all our Petitions in the Name of Christ. *Countr.* Right, Sir, but is it necessary to mention the Name of Christ at the End of *EVERY* Petition? Or, suppose it were, is it necessary to break off the Prayer when we do so? No Man can see either Precept, Example, or Reason for that; and tho' your Divines have call'd that Argument of yours *UNANSWERABLE* (m), yet, I think, in common Sense they could mean no more, than that it deserv'd no Answer, and so you may go on to another. *Cur.* By thus dividing the publick Devotions, every Petition is ushered in with some of the Perfections and Properties of GOD, suitable to the Petition (n). *Countr.* This, Sir, is of the same Weight with the former. For, *imo*, It will not be easy to prove, that every Petition, or even every two or three Petitions should be ushered in with such a Preamble, I'm sure there's neither Precept nor Example for it. *2do*, Tho' it were necessary, it might be done without a Pause or Stop. *3tio*, Several of the Prayers and Collects in the Service Book have no such Preamble. And, *4to*, In those that have the Attribute and Perfection of GOD mentioned, does not seem to be so very well suited to the Petition following. The Prayer for the Clergy (you know) runs thus, *Almighty and Everlasting God, who alone doest great Marvels, send down upon the Bishops and Curats the Spirit of Grace*; Wherein the Connection between the Preface and Petition is not so natural and immediate, but that it gave Occasion to one to put that *Satyrical* Question. What (quoth he) is it so great a Marvel that Bishops and Curats should have the Grace of GOD? You must then seek out other Reasons for that Practice, for these you have adduced are not of a Dram-weight. *Cur.* Let that Subject fall then, and go on to another.

V. *Countr.* Does ever the New Testament give the Title of *PRIEST* to the Ministers of the Gospel as such?

Cur. No. *Countr.* Why then does the Service Book use it so

(1) *Dr. Beveridge ubi supra*, page 41. (m) *South's Sermon ubi supra*, page 183. (n) *Dr. Beveridge ubi supra*, page 40.

to often? *Cur.* There is no ill in that; **PRIEST** is only a Corruption of the Word *Presbyter*. *Countr.* Nay, but I strongly suspect the *Service Book* insinuates some false Doctrines under that Title. *Cur.* What pray. *Countr.* Even these; that they offer a **PROPER** Propitiatory Sacrifice in the Sacrament of the Eucharist. And, 2dly, That there is a Power of forgiving Sins, Properly speaking, lodged in the Church, or the Priests and Ministers of it, which is exerted in the **SACERDOTAL** Absolution. *Cur.* These are only your *Groundless* and *Uncharitable* Jealousies; There are no such Doctrines insinuate under the Title of the *Priest* in the *Service Book*. *Countr.* Nay, Sir, my Jealousies are not so *Groundless*, as you apprehend: For in the first Place, The Calling Gospel Ministers by the Name of *Priest* is plainly the *Papish* Style, and all the World knows that the *Papists* give them that Name upon the Account of the fore said Doctrines (o). In the second Place, The *English* Bishops in the Conference at the *Savoy*, gave this express Reason for retaining the Name *Priest* in the Liturgy, because **ABSOLUTION** and **CONSECRATION** could be performed by none under the Order of a *Priest* (p). And, 3dly, The *Bishop* of *Norwich* in his late *Visitation Charge* acknowledges that these Doctrines are Propagate among the Divines of the Church of *England*, for advancing the Honour of the Clergy (q), tho' indeed very honestly he spends a great Part of his Charge to his Clergy, in disputing against them. Now, Sir, these are Grounds which I believe you will not easily answer. 'Tis plain (at least) beyond Contradiction, that the Title of *Priest* gives Countenance to these Doctrines. *Cur.* Well, I shall think better on them against some other Time. Now proceed.

VI. *Countr.* Read a Passage here in the *Service Book*. *Cur.* at Reads. And note, That there shall be for every Male Child To be baptized, two God-Fathers and one God-Mother, and for every Female, one God-Father and two God-Mothers. *Countr.* Now, pray, Sir, what's the Office of these God-Fathers and God-Mothers. *Cur.* It is Twofold. In the first Place, To represent the Child as Proxies, and to be-

(o) See the Roman Ritual, on the Sacrament of Penitence and the Eucharist. (p) See the Grand Debate, page 78. (q) See Bishop of *Norwich* *Visitation Charge* 1709, page 13 and 19.

lieve and repent in the Child's Stead, and their Profession of Faith and Repentance is constructed to be the Child's; and thereupon the Child's Spiritual Regeneration (about which you moved a doubt in our former Conference) proceeds; all this is clear from the Office of Baptism and the Catechism in the Service Book. For in the Office of Baptism, the Priest asks, *Dost thou in the Name of this Child, Renounce the Devil and all his Works, &c.* Answer, *I Renounce them all.* *Dost thou believe in God the Father Almighty, &c.* Answer, *All this I steadfastly believe.* *Wilt thou be baptized in this Faith?* Answer, *That is my Desire.* *Wilt thou then obediently keep GOD's holy Will and Commandments, &c.* Answer, *I will.* Tho' these Answers are uttered by the God-Fathers; yet they are supposed to be uttered by the Child. *Counter.* Now, Sir, I crave Leave to suggest Two or three Things to you on this Head. In the first Place, the great foreign Divine Voet relates (r), that these Questions and Answers have been a Grievance to Peoples Consciences ever since the Days of King Edward the VI. 2^{dly}, Your Writers also boast much (s) of Burers having approved the English Liturgy. Yet Burnet in his History of the Reformation expressly relates (t) of him, that he did not approve of the God-Fathers answering in the Child's Name. 3^{dly}, Such a Piece of Mimickry can never be thought the Reasonable Service that GOD requires. 4^{thly}, All the other Protestant Churches teach that Children are baptized in the Right of their believing Parents one or both; but this Principle of the English fulverts that Title, and takes away that Ground of Infants Baptism. *Car.* Indeed, Friend, the Church of England does not admit Children to Baptism upon the Account of their Christian Parentage; for the Words of the 29 Canon are, *No Parent shall either be urged to be present, or admitted to answer for his own Child.* And she admits all Children, even those of Infidels and of heathens to Baptism, if they be presented by God-fathers and God-mothers; and say (u) the Bishops, in the Conference at the Savoy with the Presbyterians, who objected against that Doctrine, *Our Church concludes charitably that Christ will favourably accept EVER T Infant, who is baptized in this mode.*

(r) Ecclesiast. Polit. Lib. 2. c. 1. p. 100. r. 6. p. 100. 4. 5.
 (s) Gode's Appendix containing Certificates; Page 21; (t) Page 129. Part 2. (u) Page 129.

that is presented by the Church, according to our present Order. Countr. Sir, I acknowledge, the Church of England has the Roman Ritual on her Side, both as to Doctrine and Form of Words; but, I suppose, no Protestant will think that a very engaging Argument, where Scripture and Reason are wanting, as they evidently are in this Case. But, Sir, there are two Answers to two Questions in the English Catechism, relating to this same Subject, which I cannot so well comprehend the Sense of. Cur. What pray? Countr. Here they are. Quest. What is required of Persons to be baptized? Ans. Repentance, whereby they forsake Sin; and Faith, whereby they stedfastly believe the Promises of GOD made to them in that Sacrament. Quest. Why then are Infants baptized, when by reason of their tender Age they cannot perform them. Ans. Because they promise them both by their Sureties, which Promise when they come to Age, themselves are bound to perform. Cur. Well, what have you to Object against these Answers? Countr. In the first Place, the Promise of Faith and Repentance made by the Sureties, is neither the only nor the main Reason why Infants are baptized; but it is because they are the Seed of the Faithful, 1 Cor. vii. 14. and therefore have a Right to the Seal of the Promises, and so the Answer to the second of these Questions is false. 2dly, If the Performance of Repentance and Faith be required of all Persons to be baptized, Infants as well as Adult Persons, as the Answer to the first of these Questions plainly intimates; How is it possible that the vicarious PROMISE of the Sureties can Answer the Demand of PERFORMANCE; This is Incomprehensible to all Sense and Understanding; and yet the Answer to the 2d, of these Questions asserts that it does so. Did the Martyrs who composed the Liturgy speak Nonsense? Or appoint Children to be taught it by Way of Catechism? Cur. Friend I acknowledge, the Answer to that 2d Question is not so very intelligible as need were. For when Actual Personal Performance is required, it is hard to conceive, how a Promise by another is accepted in Lieu of it; but the Martyrs who compiled the Liturgy are not to be blam'd for the Unintelligibility of that Answer, for they were long dead before that Part of the English Catechisms about the Sacraments was compiled. Countr. Why, is it not in King Edward's, or Queen Elizabeth's Liturgy? Cur. Not at all; it was not compiled till the Conference at Hampton Court;

Court, after King James the VI's Accession to the English Throne. *Countr.* Well, Sir, King James was a *Scholar*, and would not (I hope) suffer *Nonsense* to be put into the *Liturgie*. *Cur.* No indeed, but, you must know, the Answer was otherwise conceived, than we now find it. *Countr.* How Pray. *Cur.* Thus, *Why then are Infants baptized, when by reason of their tender Age, they cannot PERFORM them.* *Ans.* Yes, they do PERFORM them by their *Sureties*, &c. Thus it is in all the *Service Books* in King James the VI. and King Charles the I's Time; and thus it is in the *Liturgie* sent down by him to Scotland, anno 1637, and so performing being in the Answer, as well as in the Question, it makes good enough Sense. *Countr.* True Sir, it makes better Sense, but it makes the most horrid Doctrine that can well be imagined; for how God-Fathers and God-Mothers should Perform Repentance and Faith for the Child, is beyond Comprehension; and yet much more so, when 'tis considered, that Millions of them never perform them for themselves. Sir, the Generality* of the English Writers Ridicule the Doctrine of the Imputation of Christ's Righteousness at a strange Rate, and yet they allow the Imputation of a sorry Creature's Righteousness, which is always Imperfect, and in many Cases none at all. I leave it to the World to judge how accountable this is. But how came Performing to slip out of the Answer, and Promise to be put into its stead? *Cur.* I'll give you the History of that; after King Charles the II's Restoration, the Presbyterians, in the Conference at the Savoy, made a heavy Objection against the Answer, as it was first conceived; and therefore the Bishops struck out Performing and put PROMISE in its Room. *Countr.* Well, Sir, are the Episcopal Divines in England fully satisfied with it, as it now stands. *Cur.* I confess they are not, they will not speak harshly of any Thing that's in the Service Book; but they say (x) modestly that possibly the Answer might be better digested than it is. *Countr.* I am perfectly of their Mind, for nothing can be worse digested, and so for once we are agreed.

But tell me in the next Place, Sir, what's the Second Part of the God-Fathers and God-Mothers Office? *Cur.* It is to undertake as SURETIES (as among other Things)

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* See Dr. Scots, *Christ. Life*, Vol. 4. Part 3. cap. 6. 60.
(x) *Townson on Baptism*, Part II. Page mlii 358.

so for the Child's Christian Education. *Countr.* If the *God-Fathers* and *God-Mothers* be the *Sureties* for that, pray who are the *Principles*? *Cur.* The *Parents*, with whom the *God-Fathers* and *God-Mothers* are a joint Security to the Church (y). *Countr.* But, Sir, you told me just now from the *Canons* of the Church, that the *Parents* are not admitted to Answer for the Child. *Cur.* And what then? *Countr.* Why, Sir, thence I think it follows, that the *God-Fathers* and *God-Mothers* Obligation is null? *Cur.* How so? *Countr.* Tho' I am not skill'd in the *Law* my self, yet I have heard that the *Law* (z) says, That where the *Principal* is not bound, the *Sureties* Obligation is null. And indeed generally the *God-Fathers* and *God-Mothers* who are *Sureties*, are so far seen in the *Law* as to understand this; for the Child's Christian Education is the Thing in the World they least think on; and no wonder indeed, for the *English Service* in this Particular is yet worse than the *Papish Ritual*. *Cur.* How so? *Countr.* By the *Rubrick* of the *Papish Ritual*, the *Priest* is expressly discharged to admit for *God-Fathers* or *God-Mothers*, such as are *Infidels* or *Hereticks*, or publicly *Excommunicate* Persons, or such as are interdicted, or such as are *Scandalous*, or are not right in their *Wits*, or are ignorant of the Elements of Faith. But the *Service Book* has no such Caution. *Cur.* True, the *Service Book* has none, but the *Canons* of the Church have; Look here the 29th Canon, Neither shall any Person be admitted *God-Father* or *God-Mother* to any Child at *Christning* or *Confirmation*, before the said Person so Undertaking hath received the *Holy Communion*. *Countr.* Now, Sir, allow me to answer in the first Place, all the World knows that Canon is not observed, even the *Doctors* of the Church of England tells us (a), That the *Un-godly Crew* that never approach the *Holy Altar* are admitted to that Office, and that *Parents* often provide such for it, as are most likely to make the *Infant* a good Present, or leave it a *Legacy*, or bestow handsomely on *Midwives* and *Nurses*, let them be never so loose, leud, or meer Children, or otherwise unqualified. 2dly, The Canon was not intended to exclude Persons from that Office for want of *Moral Qualifications*, but for want of *Age*. *Cur.* Why do ye think

(y) *Bray's Catechetical Lectures*, Lect. 31, 32. (z) *Instit. Lib. 3. Tit. 20. de fide iussoribus. H. L. fide iussor obligari, Lib. 46. Tit. 1. 16.* (a) *Dr. Bray ubi supra*,

think so? *Countr.* One good Way, Sir, of knowing the Meaning of a Law, is by the Title or *Rubrick* of it, now the Title of that *Canon* runs thus, **CHILDREN NOT COMMUNICANTS** are not to be *God-Fathers*. *Cur.* Ay, but Gossip, their being Communicants supposes them to be *morally* qualified. *Countr.* Sir, you might talk at that Rate in *China* or *Japan*, or such far off Countries, where the Customs of *England* are not known, but *Scotland* is too near the Doors for it. Don't you know, Sir, that all the People of *England* are obliged to communicate *Thrice* a Year (b)? Don't you know, that it is not in the Power of the Ministers of the Church of *England* to repel any Body from the Communion, unless they would expose themselves to vexatious Suits? *Cur.* 'Tis true. *Countr.* Say then in the Name of Modesty, how People's Communicating will infer them to be good Christians? Are all the People of *England* such? *Cur.* But, Friend, no Church ought to be upbraided with that, which is the Matter of her Grief and Complaint. *Countr.* Right, Sir, but where did they ever complain of the Want of such a Power to repel unworthy Persons from the Communion. I find the *English* Doctors inveighing against the *Presbyterian* Practice of examining People before the Communion (c), and that I think is no great Sign of their Grief. *Cur.* But in the Representation by the *Lower House* of Convocation, *December* 1704, you find them complaining heavily to the *Archbishop* and *Bishops*, of their Difficulties about administering the Holy Sacrament (d) to all Persons indifferently. *Countr.* Sir, you need no more for understanding the Intendment of that Representation, but to read the Words, We see not how we can in several Cases act conformably to the *Rubrick* and *Canons* of the Church, in repelling such Persons as are unworthy, **AND PARTICULARLY NOTORIOUS SCHISMATICKS**, without exposing our selves to vexatious and expensive Suits at Law. There was no Hurt intended thereby to the true Sense of the Church, how lewd soever, but the Bolt was directed against the *Dissenters*, whose *Occasional* Conformity qualifies them for Places.

Hinc illa lacryma!

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(b) *Can.* 21. (c) *Faringdon's Hymns* on 1 *Cor.* xi. 28.
(d) *Page* 8.

They have got a Trick of calling all Dissenters *Schismatics*, which, by the same Figure of Speech, that the Papists call every Body but themselves *Hereticks*, is very true. *Cur.* I find there is no convincing of you on this Head; go on to another.

VII. *Countr.* Read these Words in the Office of Private Baptism in the *Service Book*. *Curat* Reads, *Because some Things ESSENTIAL to this Sacrament may happen to be omitted thro' Fear or Haste in such Time of Extremity, therefore I Demand further of you, with what MATTER was this Child baptized? With what WORDS was this Child baptized?* *Countr.* Now, Sir, let me ask you a Question upon this Passage, Is there nothing *ESSENTIAL* to the Sacrament of Baptism but the *WATER* and the *WORDS*? *Cur.* What else should be *ESSENTIAL* thereto? *Countr.* Is not a lawful Minister *ESSENTIAL* to the Administration of it? *Cur.* The *Service Book* requires a lawful Minister to the Administration of it, in the Words before these just now Read, but it does not allow a lawful Minister to be *ESSENTIAL* thereto, so far from that, that the Church of *England* ratifies Baptism administred by *LAICKS* and *WOMEN*. *Countr.* Now, pray Sir, let me Reason this Matter with you. *Cur.* Do so, and I shall answer you in the very Words of the greatest Divines of the Church. *Countr.* Is not *Laicks* and *Women's* baptizing a bad Practice? *Cur.* It is. *Countr.* Is it not directly contrary to the Rules given by the Apostles? *Cur.* It is. *Countr.* Is it not founded upon the Opinion of the *Indispensible* Necessity of Baptism unto Salvation? *Cur.* It is. *Countr.* Is not that a false Opinion? *Cur.* It is. *Countr.* Why then does the *Service Book* Countenance such a Scandalous Practice, by teaching that only the *MATTER* and the *WORDS* are *ESSENTIAL* to Baptism? *Cur.* I'll give you the Reason of that; It is because baptizing by *Laicks* and *Women* has been a Practice universally spread over the Christian Church. *Countr.* O then, you allow *PRACTICE* to prevail over the *RULES* of the Gospel, and bring in a *NON OBSTANTE* to the Law of God. *Cur.* There is no Help for that, Friend, it has obtained so universally in *England*. *Countr.* Well, Sir, but I hope that God will give all our Country-Men so much Grace or Wit as to prevent its obtaining in *Scotland*; and so I shall aggravate it no further, but only
crave

crave leave to make Two Observes upon this Practice, 1^{mo}, This confirms what I said in the former Dialogue, viz. That the Church of England DAMNS all Infants dying without Baptism, seeing 'tis only to prevent that, that she allows and ratifies Baptism by Mid-wives, and the like. 2^{do}, What a pleasant Jest is it to find our Episcopians scruple baptizing with Presbyterian Ministers, and yet Doat upon the Liturgy, which allows Baptism by Mid-wives (e).

Dis. Quintiliane Colorem.

Cur. Proceed to another Head.

VIII. Countr. What do you think, Sir, of the DISCIPLINE of the Church of England? Cur. 'Tis the very best in the Christian World, Sacheverel himself has said it (f), and deny it who dare? Countr. 'Tis true, Sir, it is not safe to contradict the Hero of the Mob, yet, I hope, we may reason it modestly. You know that Part of the Service Book which they call the COMMINATION. Cur. Yes. Countr. Does not the Church there acknowledge, that there was a GODLY DISCIPLINE in the Primitive Times, that such Persons as stood convicted of Notorious Sin were put to open Penance. Cur. She does. Countr. Does not She acknowledge that She her Self has not that GODLY Discipline? Cur. She does. Countr. How then came that brazen-faced Fool to assert that the English Discipline is the best in the World, when the Church herself in her Publick Offices gives him the Lie, at least once a Year (g)? Cur. Ay, but Friend, She WISHES that that Godly Primitive Discipline were restored. Countr. And I believe there's a Difference between WISHING and HAVING, but pray how long has She been WISHING that? Cur. Above these 150 Years, ever since the Days of King Edward the VI. Countr. But has She join'd Endeavours to her Wishes? Cur. Don't touch upon that, Gossip,

In magnis VOLUISSE sat est.

Countr. But, pray, how does She punish Her Delinquents? Cur. By the Purse, Gossip, which is a more effectual Way to make one Repent unfeignedly than the Stool of

(e) For all this seventh Particular, See Burnet's Expos. Art. 23. Page 261. (f) Serm. on false Brethren, Page mibi 15. (g) See the first Rubrick, before the Communion.

of Repentance, Sackcloth or White-Sheet, or our other
Fests, or Geneva Methods.

Ploratur lacrymis amissa petunia VERIS.

Nemo dolorem.

FINGIT in hoc casu. Juv.

They have Lay Chancellors, a Parcel of rare Fellows,
that make Transgressors draw notably. *Countr.* But, Sir,
is that the *GODLY DISCIPLINE* that was in the
Primitive Times? *Cur.* I can't say that. *Countr.* Well,
Sir, I shall not further insist on't, I find it has been true
what a Gentleman told me, that had fallen, thro' the In-
firmity of his Flesh, in both Kingdoms, that he could
never get Money enough to satisfy the Church, nor Re-
pentance enough to satisfy the KIRK. *Cur.* But, Friend,
are not you convince'd, that the *Scots Discipline* is grating
to People, by the Severity of joining publick Appearances
before the Congregation? *Countr.* And don't you know,
that as severe as it is, 'tis but Children's Play to what
was used in the first and purest Times of Christianity?
Cur. That's true indeed. *Countr.* And don't you know,
that the best of the English Writers (b) acknowledge this.
Cur. I confess it. *Countr.* Then, pray, Sir, speak to the
Authors of your Party, to forbear their *dull Fests* against
the *Scots Discipline*, which are equally the Effect of *Ignorance*
and *Impudence*. *Cur.* Well, drop that Particular,
and go on to another. *Countr.* Sir, you have given me
so little Satisfaction upon what I have already proposed,
that I think it needless to insist. *Cur.* 'Tis your Obstinacy
makes you say so, for I have answer'd you generally in the
very Words of the most famous Doctors of the Church.
Countr. I thought, Sir, to have heard what you had to say
for the *Bowing to the Altar*, and at the Name *JESUS*.
Cur. The *Service Book* does not enjoin these. *Countr.* But
the *Canons*; I'm inform'd, do (i). *Cur.* Nay, but I was
to answer you only upon what's in the *Service Book*; and
seeing you have ceas'd to object, I must propose some
Things to you, which, I hope, will either *recommend* or
enforce the *English Service* upon you. *Countr.* Pray let me
hear them.

L. Cur. If you consider the *LANGUAGE*, Gossip,
you cannot but be allur'd by it. For, in the first Place,
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(b) Cave's *Primit. Christ.* Part 3d, Cap. 5. (i) *Can.*
18. anno 1603. and *Cap.* 7. anno 1640.

it is *English*. *Countr.* That's well, Sir, and therein I profess it has the better of the *Mass Book*, which is in *Latin*. *Cur.* Secondly, 'Tis *PLAIN ENGLISH*. *Countr.* Sir, I answer in the first Place, Our People understand *PLAIN SCOTS*, and so we are at least equal with you. Secondly, There are some leading Terms in the Service Book, such as *benedicite, benedictus, magnificat, nunc dimittis, Te Deum, advent, septuagesima, sexagesima, quinquagesima, quadragesima, Ember Days, Rogation Days, Annunciation, Epiphany, Litany, &c.* I think they are neither *ENGLISH* nor *PLAIN ENGLISH*, nor do I believe every Body understands them. *Cur.* In the third Place, 'Tis *proper English*. *Countr.* I answer, in the first Place, That the Language of the Service Book is so *PROPER*, is owing to the *Presbyterians*; it was their Importunity in the Conference at the Savoy, that made the Bishops yield to have the *Epistles* and *Gospels* in the New Translation; it was their Importunity prevail'd with them to change that nonsensical Phrase in the Form of Marriage, *Till Death us depart*, into, *Till Death us do part* (k). Secondly, I don't think it very *proper English* to appoint (as the Service Book does) the 7th of *Isaiah* to be read *FOR THE EPISTLE* on the Feast of the Annunciation; nor the 40th of *Isaiah* to be read for the *Epistle* on the Feast of St. John Baptist. All the World knows these are not *Epistles*, and why then should they be read for *Epistles*? Thirdly, The *Psalter*, both in Prose and Metre, are still in the old Translation, notwithstanding of Remonstrances to have them alter'd (l). I hope that's none of the most *proper English*. Sure I am, Sir, if *England's Church Musick* were not better than her *Church Poetry*, it would not be very charming; and 'tis a painful Matter that the Poetry should be so very good on the *STAGE*, and so perfectly naught in the *Church* (m). But now, Sir, if you will have the Service Book to be so *proper English*, then 'Squire Bickerstaff the *TATTLER*, Censor General as he was, has been in the Wrong, and deserves to be censur'd himself. *Cur.* Nay, now you begin to rave, surely; What have we to do with the *TATTLER*, being upon serious Matters? *Countr.* Ha, Patience Sir, the

(k) See the Concessions in the Conference at the Savoy.
 (l) Ibidem, page 6. (m) Burnet's Hist. Reform. Abridg. Vol. 2. page 73.

the *TATLER* was a Man who wrote both good Sense and good Language usually, and there is a Kind of *Epicurism* in finding a Hole in such a Man's Blanket. *Cur.* Well, what of him pray? *Countr.* Why, Sir, in one of his *Elocutions* he imputes the Vanity of the Women to the extravagant Complements that the Men bestow on them, calling them *Nymphs* and *Goddesses*, &c. and ascribing Divinity to them (n). *Cur.* And what of all that? *Countr.* Why, Sir, Mr. *Bickerstaff* did not advert, that he was reflecting on the Style of the Service Book in all this, *Cur.* As how, pray? *Countr.* Should we, Sir, worship any Thing that is not a *DIVINITY*? *Cur.* No. *Countr.* Yet in the Form of Marriage in the Service Book, every Man professes to worship his Bride, saying, *With my Body I thee worship*. Now why may not a Man call a Woman a *Goddess* or so, when the Church obliges him to worship her? Here I think Mr. *Bickerstaff* is nick't for once. *Cur.* Away with your Trifling. *Countr.* Nay, Sir, in sober Earnest (o), if the Word be not improper, as Use has now fix'd the Notion of it, the Doctrine is idolatrous, and so you may go on to another Argument (p).

If You *Whigs* are a profane Sort of People, you have need to have the *English Service* brought in among you to teach you to keep *Holy-days*. *Countr.* Why, Sir, we keep Fifty two *Sundays* a Year, what lack we yet? *Cur.* Lack! You lack more than you have, the *Service Book* will teach you to keep Fifty and Fifty too besides these. *Countr.* What pray? *Cur.* In the first Place, There are Sixteen *Eves* or *Vigils* to be kept. *Countr.* Pray, what may these be? *Cur.* They are *Fast Days* before certain *Feasts*. *Countr.* 'Tis reasonable enough, Sir, that if one be to *feast* To-morrow, he should *fast* To-day: What more are there? *Cur.* Twenty nine *Feast Days*. *Countr.* Alack, Sir, my Fortune's but small, 'twill never bear so many *Feasts*. *Cur.* O, they are holy *Feasts*, and will not burden your Fortune, you must go to *Service* in the Forenoon. *Countr.* And to drink and debauch in the Afternoon?

Cur.

(n) Numb. ———

(o) ——— *quancquam ridentem dicere verum,*
Quid vetat? ——— *HOR.*

(p) See all these Arguments upon the Language of the Service Book adduced by Dr. Beveridge ubi supra.

Cur. No, the Canon has enjoin'd a more godly Observation of them (q). *Countr.* True, but Corruption generally prevails over the Canon; all the World knows that *Christmas-tide* (for Example) is made a perfect *Bachanal*, a Time wherein *Gluttony* and *Gormandizing* is rampant; and when any *uninstituted* Thing is abused, and no longer edifying, by your own Principles, the Use of it ought to be taken away. *Cur.* Nay, but Friend, the Service Book appoints a great many Days of Fasting and Abstinence to be observ'd for mortifying of Men, viz. the Forty Days of Lent, the *Ember Days*, *Rogation Days*, and every *Friday* in the Year. *Countr.* Then, Sir, I'm a dead Man, if ever the *English* Service prevail in *Scotland*: For I shall never be able to fast so oft, and so long. *Cur.* Nay, but you need fear nothing of that, 'tis only Fasting from Flesh that's meant, * you may take as much of any other Victuals as needful. *Countr.* Well, Sir, that's some Comfort, for I can make a Shift to live without Flesh. But now let us reason a little upon the Head; Has GOD appointed these Days to be kept? *Cur.* I was guessing that would be out with you. You *Presbyterians* cry still for God's Appointment in every Thing. *Countr.* Why truly, Sir, we would not be guilty of a vain Worshipping of God; and our Saviour has said, *Matth. xv. 9. In vain do they worship me, teaching for Doctrines the Commandments of Men.* *Cur.* Know ye what Sort of Commandments of Men these were, that Christ reproved in these Words? They were (r) such as did contradict or evacuate, or undermined the Laws of God, as appears by the Instance he gives of denying Maintenance to their Parents in Necessity, under Pretence of having devoted their Substance before to God. But he did not reprove such Commandments of Men, as do no Way tend to any such Thing, but rather to the Increase or Ornament of his Worship. And you are to take this for a constant Rule, [and remember it well] that in indifferent Matters, if the Church enjoin them as Parts of Religion, tho' God do not enjoin them, yet if he have not forbidden them, the Commandment of the Church is enough to oblige us to observe them, and we sin if we do not (s). *Countr.* Talk like a Doctor I confess; but there's hardly a Plow-man in this

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(q) *Can. 13. anno 1603.* * See *Burnet's Hist. Reform. page 73. ubi supra.* (r) *Bray's Catechet. Lect. 32. page 338.* (s) *South's Sermon. Vol. 2. page 534.*

this Country that does not know all this to be most abominable Juggle, we are sure, that in Matters of Religion, it is no Sin to neglect what God has not *commanded*, tho' all the Churches in the World should command it. *Cur.* How are ye sure of that, have ye any Scripture for it? Yes, Sir, that Context upon which you put such a deceitful Gloss. *Cur.* Pray, let me hear you bring it home to your Purpose. *Countr.* Was not the *Washing the Hands before Meat* an indifferent Business in its own Nature? *Cur.* It was. *Countr.* Had God commanded it? *Cur.* No, but the Church had. *Countr.* Did not the Disciples transgress that Command of the Church? *Cur.* They did. *Countr.* And did not Christ allow them in, and defend them for so doing? *Cur.* I confess he did. *Countr.* Then, Sir, if my *Saviour* justify me, let all the World condemn me as much as they please. I have often found the Church of *England* Writers regrave the unhappy Case of the Church of *England*, between the *Papists* on the one Hand, and the *Puritans* on the other. And I must confess they have Reason: For the *same* Arguments by which they overthrow the *Papists*, serve the *Puritans* exactly to overthrow them by; the Church of *England* has rejected a great many *Ceremonies* and *Holydays*, which the Church of *Rome* observes; when the *Papists* implead them upon this, their ordinary Answer is, That God did not institute them, and therefore it is no Sin to reject them; now when the *Puritans* make the same Defence for their rejecting the *Ceremonies* and *Holydays*, which *England* still retains, one may see with Half an Eye, that the *Puritans* answer the Church of *England* as effectually, as the Church of *England* does the *Papists*. *Cur.* Well, Friend, how little soever may be said from the *Scripture* for keeping *Holydays*, yet, I hope, you will not deny, that the keeping of them has been a very *ancient* Usage in the Christian Church. *Countr.* That, Sir, indeed I confess; for I remember a certain grave Historian told us above Twelve hundred Years ago (†), that in his Days, many neglecting the Precept of the *Scripture*, of laying nothing on the Church but what was necessary, looked indeed upon *Whoring* as a Thing indifferent, but contended for *Holydays*, as if it had been for their Life; nay I acknowledge the Observation of *Holydays* is as ancient as the Apostles, *Gal.* iv. 10, 11. *Te*
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(†) Soerat. Hist. Eccles. Lib. 6 Cap. 21.

observe Days and Months, and Times and Years, I am afraid of you, lest I have bestowed on you Labour in vain. And so, Sir, in this Point we are agreed; and perhaps, with a little Pains taking, you might bring me a further Length, for I am not so nice, but that I can find in my Heart to eat a Goose on Christmas Day (if one invite me to't) as well as on Good-Friday. But now when I speak of Christmas, pray tell me, are you sure that the 25th of December was the Day of Christ's Nativity. Cur. Who doubts that? Countr. I have heard, Sir, that no Body had the Confidence to assert it, for at least four or five hundred Years after Christ. Cur. That's nothing, Gossip, we are now ascertained of it by a Miracle. Countr. A Miracle Sir! Pray, what? Cur. The Miracle of the BEES, Gossip, did you never hear of that? Countr. Sir, I believe the most Part of all the Miracles that have been wrought these 14 or 15 hundred Years have been Miracles of BEE'S. But I never heard of that for Christmas. Cur. Then I must give you the Account of it; upon Christmas Morning, immediately after Twelve a-Clock at Night strikes, the Bees come out of their Cells, and whisking round their Scapes (as you call them) three Times in a Body, they Bumm forth their Christmas Carols most musically. Countr. Are you sure of that? Cur. I can't say that the Presbyterian Bees are so regular, but I have been assured of it by People of our own Perswasion, who have been Eye and Ear-witnesses of it; and who are known to have as good Store of Bees as any in the Country, that their's do so; and I would not have you to doubt of it. Countr. No, Sir, it shall pass for Sterling with me, and I shall take Care that it be insert in the next Edition of *Jacobus de Voragine*. I find one ought to be wary in disputing with you about Holy-days, for you have most powerful Ways of silencing Men: I remember, the other Day, overhearing a Spark of your Party running out in a mighty Panegyrick on the *English Service*, and disparaging all other Ways of Worship, I chanc'd bluntly to ask him, For what was the Feast of the Epiphany? Why, says he, (with his Cheeks full of Bluster) Epiphany was a great Saint, and a Learn'd Father; but you Whigs don't know the Saints nor the Fathers. And thus I was reprov'd. Cur. That was only a Blunder in the honest Gentleman. Countr. True, Sir, and many such Blunders we may every Day hear from ye, tho' we must not say they are Blunders, for Fear of the

the bold brave Speaker. *Cur.* Well, but Gossip, how is that an Objection against the *Service Book*? 'Tis hard to impute the Blunders of our People to the Book upon which they make them: The Book itself tells in plain *English*, that the Feast of *Epiphany* is kept in Memory of the Manifestation of Christ to the *Gentiles*. *Countr.* True, Sir, but I believe, in the ancient Church, it was properly (*u*) call'd *Epiphany*, because of the Manifestation of Christ to be the Son of GOD, at his Baptism in *Jordan*, which yet the Church of *England* does not commemorate upon that Occasion. *Cur.* Well, Friend, I see you're Stiff-neck'd, but I have some Thoughts behind, which, I hope, will infallibly bring you in Love with *Liturgy*.

III. I must tell you then (*x*), That there has been no Church yet of any Account in the Christian World, but what has govern'd its publick Worship of GOD by a *Liturgy*, or set Form of Prayer. But you Enthusiastick Innovators, the bold and blind Reformers of all Antiquity, and wiser than the whole Catholick Church besides, must needs introduce into the Room of it a sawty, senseless extemporary Way of speaking to God? *Countr.* Bravely spoken, Sir, and your Argument wants nothing but Truth to make it unanswerable. *Cur.* Why, and do you think it false? *Countr.* Sir, it is only so notoriously false, that in all the New Testament, from the one End of it to the other, there is not the least Syllable of a *Liturgy* used by any of the Churches therein mentioned, nor will any Man in his right Wits affirm it, and yet I think these Churches were of pretty good Account, the best, I'm sure, that have been from that Time to this. *Cur.* O then you think it seems, that the Apostles did not use a *Liturgy*. *Countr.* Yes verily, I do think so; for I'm sure they stood in Need of none, being indued with the extraordinary Gift of the Spirit, by and attour their standing Abilities. *Cur.* Well, Friend, I find you don't understand *Greek*: For these Words in the New Testament, *Acts* xiii. 2. *As they ministred to the LORD,* run according to the Original, *While they said the Liturgy unto the LORD*; and these Words, *Phil.* ii. 17. *If I be offered on the Sacrifice and Service of your Faith,* run, according to the Original, *If I be offered on the Liturgy of your*

(*u*) Chrysost. Homil. 23. de baptismo Christi, Tom. i. Page 278. Cave's *Primit. Christ.* Part i. Cap. 7. Page 196. (*x*) South's *Serm.* Vol. II. Page 126.

your Faith (y). *Countr.* Sir, of all Kinds of Nonsense I hate learn'd Nonsense most abominably, and that Argument of yours is the very Quintessence of it. You'd be angry if I should laugh at it, But you may find your own *Stillingsfleet* doing it heartily (?). The ignorant *Popish* Priests, I'm told, never find the Word *MISSE*, but they take it for the *MASSE*, nor the Word *MARIA*, (Seas) but they imagine they have found the Virgin *MART*. And so it fares with you with the *Liturgy*, imagining that it signifies a Prescript Form of Service in the New Testament, because it signifies so now in the common Way of Speaking. But it is a common Mistake in all, that do not examine Things very critically, to take Terms that they find in ancienter Writings, in the same Sense in which they are commonly understood in their own Time (a). *Cur.* Nay, but Friend, I will not let the Argument go so easily as you imagine; the Apostles themselves compos'd *Liturgies*, and St. Peter's and St. Mark's *Liturgy* are yet extant. *Countr.* I should be sorry for that for the *English* *Liturgy*'s Sake; for it must out of Doors, if they be extant. I have indeed heard that there are *Liturgies* under their Names; but do you believe them genuine? *Cur.* Yes, most firmly. *Countr.* Pray, Sir, tell me, Did St. Peter and St. Mark compose these *Liturgies* before their Death or since? *Cur.* What an idle Question is that! Do ye think People make *Liturgies* after they are dead? 'Twas before their Death no doubt. *Countr.* Nay then, Sir, you have taken a wrong Scent, and these *Liturgies* must be absolute Forgeries. *Cur.* How so? *Countr.* Because St. Peter's *Liturgy* makes mention of several Persons that liv'd not till two or three hundred Years after Peter's Death. And in St. Mark's *Liturgy*, they pray, That God would protect the City for the Sake of his Martyr and Evangelist Mark. Look when you will, you'll find it so (b).

Cur. Well, whatever come of St. Peter's and St. Mark's *Liturgies*, yet I have another Apostolick *Liturgy* behind, which you will not so easily rid your Hands of. *Countr.* Whole pray? *Cur.* St. James's. *Countr.* Did he compose a *Liturgy*? *Cur.* Yes he did, tho' being too long, St. Basil abridg'd it, and put it in a new Dress; and being yet too long, St. Chrysostom shorten'd it again. *Countr.* Sir, either

(y) See Grand Debate resumed, Title Page. (?) Irente, page 237, 238. (a) Burnet's Hist. of the Rights of Prelates, Preface, Page 15. (b) Coci Censura Script. Vet. Page 78.

fisher St. James has not had good Skill of making Liturgies; or, St. Basil and St. Chrysostom were too pert to shorten or alter what he had done. But tell me pray, are these Liturgies yet extant? *Cur.* Yes they are; and don't you adventure, I advise you, to call them Forgeries too; For the Greek Church, who are most likely to know these Things from their Records, do still retain them, and would loudly laugh at any Man that would make doubt, whether they were the Authors of them (c). *Countr.* Sir, the Greeks are naturally wanton, and 'twere a Pity to hinder them to laugh. However, that which is call'd St. James's Liturgy was no more his than yours. *Cur.* How know you that? *Countr.* Because I'm told, it mentions the *HOMOOUSSION*, and calls the Virgin Mary, *DEI-PARA*, Terms which they say were not known in the Church some Hundreds of Years after his Time (d). And as to St. Basil's and St. Chrysostom's Liturgies, they teach the Doctrines of the Invocation of Saints, Prayers for the Dead, the Sacrifice of the Mass, and such other ridiculous Stuff (e).

Cur. But I hope you will not deny at least, that the Primitive Christians prayed by a *FORM*. *Countr.* The contrary thereof is manifest as the Light: For in the first Age, the extraordinary Effusion of the Spirit superseded (as your own Writers (f) confess) the Necessity of *FORMS*. *Justin Martyr* in the middle of the second Century, giving an Account of the Christians publick Worship, says (g), That the President or Minister pray'd and prais'd (not by Book or Form, but) *TO HIS OUTMOST ABILITY*; And *Tertullian*, in the Beginning of the Third Century, asserts of them, that they pray'd *SINE MONITORE QUIA DE PECTORE* (h). Which signifies in Scots, That they that Pray from their Heart, don't need a Prompter.

IV. *Cur.* Friend, I could wish you were more perswadable, and that you would come in to the *English* Service in Time: For we are resolv'd to have it in at any Rate. *Countr.* I believe that, Sir, in spite of all Law Civil or Ecclesiastical, and tho' the attempting it should blow up Three Nations into a Flame, not to be extinguished without

(c) Hammond's *Vindicat. of the Liturgy*, Page 12. (d) *Coci Censura Script. Vet.* Page 9. (e) *Ibidem*, Page 125, and 164, &c. (f) *Vide Grand Debate resumed.* (g) *Apol. 2d* Page 98. (h) *Ap. ad Gen. C.* 39.

cut an Ocean of Blood, for such was your Wife and Pious Conduct in the Year 1637. *Cur.* And if once we get it Enacted by a Law, there is a *short* and *effectual* Way provided for stopping your Mouths, and answering your Objections. *Countr.* Why, perhaps you'll hang us, for that's both the shortest and most effectual Way I know to stop one's Mouth. *Cur.* Nay, 'tis something worse than that. *Countr.* Then, perhaps, you'll do with us as in the Days of *Tore*, you did with Dr. *Leighton*, who because in his *SION'S PLEA*, or *APPEAL* to *PARLIAMENT*, he had attack'd the *Liturgy*, was (i) sentenced to a perpetual Imprisonment, to a Fine of Ten thousand Pound *Sterling*, to be degraded, to be pillory'd and whipt, to have his Ears cut off, his Nose slit, and his Face branded, all which was most barbarously execute upon him. This, Sir, were a pretty *effectual* and *laudable* Way of answering our Objections, but I can't say it would be the shortest. *Cur.* Nay, there's yet something worse than that provided for you. *Countr.* Then, Sir, I'm at an End of guessing, for on this side *Hell* I can hardly imagine any Thing worse. *Cur.* Why, that's it *Gossip*, we'll *DAMN* you All, and give you to the *Devil* Wholesale, by Excommunication. *Countr.* Nay, now, Sir, you're but frightening me, I know certainly the *English* are the best natur'd People in the World, and they would never treat us at that Rate, even suppose the *Liturgy* were enacted by Law. *Cur.* Thou simple incredulous Fool, 'tis already determined, look here, read the Canons with your own Eyes. *Countryman* Reads, *Whosoever shall hereafter affirm (k), That the Form of God's Worship in the Church of England established by Law, and contained in the Book of Common Prayer, is a CORRUPT, SUPERSTITIOUS, or UNLAWFUL Worship of God, or containeth ANY THING in it that is repugnant to the Scriptures, let him be EXCOMMUNICATE ipso facto, and not restored but by the Bishop or Archbishop after Repentance, and Publick Revocation of such his WICKED ERROR.* Hard, Sir, very hard I must say. *Cur.* Nay, Read more: For you want to be awakened. *Countryman* Reads, *Whosoever shall hereafter affirm (l), That the RITES and CEREMONIES of the Church of England by Law established are Wicked, Antichristian or Super-*

(i) *Hist. of Eng. Vol. 3. Page 60.* (k) *Canon 4th*
 (l) *Canon 6th.*

Superstitious, or such as being commanded by lawful Authority, Men who are zealously and godly affected, may not with any good Conscience approve them, use them, or as Occasion requires subscribe unto them, let him be EXCOMMUNICATE iplo facto, &c. Cur. You see now what you are to expect if you continue obstinate; and don't think these are BRUTA FULMINA, they have a dreadful Sting in their Tail, for they not only send one to Hell hereafter, but to the Jail here, by a certain Writ that they call DE EXCOMMUNICATO CAPIENDO. Countr. But, Sir, I hear that tho' these Canons be mounted, yet the Bishops are wiser than to Discharge them. Cur. Ay, what better can be expected of King W——'s Bishops (m). But Non-conformists should be treated like GROWING MISCHIEFS or INFECTIOUS PLAGUES (n). Many of the present Bishops are but false Brethren, They ought to Thunder out the Ecclesiastical Anathema's, and let any Power on Earth DARE reverse them (o). Countr. Sir, you have spoken bravely and like a Man truly out of his Wits. But now, if you could get your self into a cold Fit again, I would ask you one sober Question. Cur. Say on. Countr. Are there any such severe Thundring Canons in the Church of England against Swearing, Drunkenness, Whoredom, and other gross Immoralities? Cur. No, no; Non-conformity to the Service and Ceremonies is the grossest, I'd almost said the only Immortality (p). Countr. I find it true, Sir, what was said by Mr. Zachery Boyd of old (q), CEREMONIAL SINS ARE PUNISHED SUBSTANTIAL-IT, AND SUBSTANTIAL SINS ARE PUNISHED CEREMONIAL-IT. And the excellent Lord Falkland in his Speech before the House of Commons to the same Purpose, The conforming to Ceremonies (says he) has been more exacted, than conforming to Christianity: And while Men for Scruples have been undone; for Attempts upon Sodomy they have been only admonished (r). And Bisset a present Minister of the Church of England has told us in PLAIN ENGLISH, That tho' HATERS of GOD and Lovers of the Church, one would think were

(m) Repres. Lower House of Convoc. 1704. Title Page
 (n) Sach. Sermon. false Brethren, Page 38. (o) Ibidem.
 (p) Ibid. Page 15. (q) Citante Voetius. Eccles. Polit. Vol. 1. Page 417. (r) Rush. Fol. Vol. 4. Page 184.

a Riddle, if not a Contradiction, yet 'tis an exceeding common Case now-a-days (s). I can't but say, Sir, you wish well to your Nation, when you attempt to introduce such a Church Constitution among us.

V. Cur. I must tell you, Friend, you deserve all that Severity, if there were more of it: For, you are Apostates from the *English Service*: Your Fore-Fathers the Reformers, such as *Knox, Willock, Harlaw*, and I know not how many more of them were for it. And, in *December 1557*, the Lords of the Congregation ordained it to be used in all the Parishes within the Realm, and the Kingdom subscribed to it in the Year 1560, but you forsooth must be wiser than your Fathers. Countr. Sir, I have heard of a Brother of yours that had a *MARE* whose *MEMORY* was said to be better than her *JUDGMENT*. Suppose our Fore-Fathers the Reformers newly come out of the Darkness of *Poperie* had been for the *English Liturgy*, Does it therefore follow that they ought still to have retained it? Or that we having justly rejected it should resume it again, now that the Errors of it are palpable? Because *Calvin* called the *English Ceremonies TOLLERABLE FOOLERIES* (t). Were they therefore to be intertained? Or ought they to be recalled where they are expelled? But this only by the By, upon Supposition that your Assertion were true.

But tell me, Sir, are you *SURE* that our Reformers were for the *English Service*? Cur. *SURE!* Did you ever Read the Book, entitled, *THE FUNDAMENTAL CHARTER OF PRESBTTERY*? Countr. O that's the Book your Folks Swear by. I remember to have seen it about 14 or 15 Years ago, when it was fresh and new, but I have now almost lost the Memory of it. Cur. Well, Friend, that Author has *DEMONSTRATED* it. Countr. Pray, What has he *DEMONSTRATED*? Cur. He has *DEMONSTRATED*, Friend, That our Reformers generally, it not *UNANIMOUSLY* acknowledged the Communion of the Church of *England*, to be a lawful Communion. That the Chief Luminaries among our Reformers were for the *English Liturgy*. That it was once *UNIVERSALLY* in Use in *Scotland*, and was used for at least Seven Years together. But I

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have

have not now Time to shew you how powerfully he does
 this. I recommend it to you to Read the Book it self.
Cur. Sir, I shall do so, and shall give you my Thoughts
 of it at next Meeting, with respect to that Particular of
 the *Literary*. *Cur.* Nay, but it may be a Month or more
 ere I return this Way again. Then, Sir, I shall write
 them to you by Way of Letter; and so, seeing you can stay
 no longer, I wish you a good Journey Home. *Cur.*
ADIEU.

FINIS.

4 AP 65



